

Christian Education

Vol. XIII

MAY, 1930

No. 18

EDITORIAL

YOUTH

A college president of long service who was leaving his position some years ago to enter an area of educational work of national scope remarked that he would miss most of all the smiles of the college girls and the hat-tips of the college men, which had greeted him for years as he had met the students on the campus in his goings to and fro. Before concluding that this places academic rewards upon a rather low and cheap basis, it would be well to reflect that smiles and hat-tips after all are rather intriguing within themselves, and are besides symbols of richer and profounder values. What compensation of more lasting value could come to a teacher or worker or officer than the consciousness of the perpetually rejuvenating influence of youth? To live with youth, to work for youth, to share youth's aspirations and dreams, to be an assistant in drawing blue-prints for future careers of usefulness and service—that, indeed, is the life!

Which suggests wider as well as deeper values; values more objective, less teacher-centered, less student-centered. The teacher works for society and for civilization. He allies himself with the processes that are creating a new heaven and a new earth for the habitation of man.

Owen D. Young once asked Dr. Schacht what he regarded as Germany's natural resources, and he replied iron, coal, copper, and other things which come from the earth. No wonder Germany lost millions of her most precious treasures! I wondered —says Mr. Young—I wondered then as I wonder now whether in the development of the world we are not deflating those resources which come from the activity of the human mind. Mr.

Young believes in counting the productivity of the minds of the people as among our national resources—and our teachers place a special premium upon the guidance of the developing minds and personalities of our youth. They endorse and approve the observations of an anonymous friend and critic of youth, and they would add, whatever the census taker may report, *All of which I see and part of which I am.*

Youth is not a time of life. It is a state of mind. It is not a matter of ripe cheeks and supple knees; it is a temper of the will, a quality of the imagination, a vigor of emotion. It is a freshness of the deep springs of life. Youth means temperamental predominance of courage over timidity, the appetite of adventure over the life of ease. This often exists in one of fifty, rather than one of twenty, . . . when the wires are down, and all the central place of your heart is covered with the snows of cynicism and the ice of pessimism, then you are grown old, even at twenty, and may God have mercy upon your soul!

The hero of Joseph Conrad's *Youth* says of the old ship "Judea" on which he made his memorable voyage, "There was on it, below her name in big letters, a lot of scroll work, with the gilt off, and some sort of a coat of arms, with the motto 'Do or Die' underneath. I remember it took my fancy immensely. There was a touch of romance in it, something that made me love the old thing—something that appealed to my youth!"

As Virginia Church says in *Teachers are People*—

The thrill of seeing the procession go by,
The privilege of being one with youth;
Sensing their problems,
Sharing their sorrows,
Seeing their joy,—
Could any labor
Be more richly requited?

THE ANNUAL MEETINGS, 1931

The Council of Church Boards of Education will meet at the Claypool Hotel, Indianapolis, Ind., Tuesday and Wednesday, January 20 and 21, 1931. The church educational associations

will meet Monday and Tuesday, January 19 and 20. The morning and afternoon sessions of the Council meeting on Wednesday will be devoted to problems of the denominational colleges. These sessions will be in a sense sectional meetings for which there has been an increasing demand from year to year.

On Wednesday evening the recently organized Liberal Arts College Movement will hold a session at which time its Committee of Fifteen will report.

The Association of American Colleges will meet Thursday and Friday, January 22 and 23, opening at 10:00 o'clock Thursday morning. The annual dinner session will be held Thursday evening, and the meeting will probably adjourn Friday at noon.—*R. L. K.*

“DON’T QUIT”

Anonymous

When things go wrong, as they sometimes will,
When the road you’re trudging seems all up hill,
When the funds are low and the debts are high,
And you want to smile but you have to sigh,
When care is pressing you down a bit,
Rest if you must, but don’t you quit.
Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a failure turns about,
When he might have won had he stuck it out;
Don’t give up, though the pace seems low—
You may succeed with another blow.
Often the goal is nearer than
It seems to a faint and faltering man.
Often the struggler has given up
When he might have captured the victor’s cup.
And he learned too late, when the night slipped down,
How close he was to the golden crown.
Success is failure turned inside out—
The silver tint of the clouds of doubt.
And you can never tell how close you are
It may be near when it seems afar;
So stick to the fight when you’re hardest hit—
It’s when things seem worst that you musn’t quit.

YOUTH LOOKS AT THE CHURCH*

JAMES E. CLARKE, Editor of *The Presbyterian Advance*

By way of introduction it should be said that while I shall use the words "age" and "youth" in contrast, just to save space, I cannot subscribe to the view that age is necessarily opposed to or out of sympathy with youth. Such opposition and lack of sympathy do not arise because men are old but because they are "finished." Of course, if they become finished in earlier years they will stay finished when old. But do not blame such an attitude on their years; it is because they ceased to grow. If ever the Pharisee's prayer is justified it is when we look on the people who are finished. One can thank God that he is not like them with all humility, convinced not only that he has not attained but that he has just begun to grow.

What is expected of me is that I shall try to tell you what is the attitude of youth toward the church and religion as revealed by the series of prize articles published in *The Presbyterian Advance* and then make such suggestions as seem to me important in dealing with that attitude. This I shall attempt to do. The impressions made by the articles as to the attitude of Youth may be summarized under four headings:

1. *Youth is aware of misunderstanding by both parties.*

In the article which won first prize the assertion is squarely made by Philip Tuttle that "both fail to understand each other," and Miss Rasmussen expressed the opinion that "the entire matter seems to be one of misunderstanding and narrow-mindedness." That is clearly true, true in two particulars:

(a) They do not understand one another's language, and for this reason both receive shocks which would never be experienced if they spoke the same tongue. The distinguished Chinese, Dr. Hsieh, tells an incident which illustrates the point. A young

* In the spring of 1929, Dr. Clarke, editor of *The Presbyterian Advance*, arranged a prize contest, limited to undergraduates of universities, the selections being made by student pastors. Each contestant sought to present the typical view of the church as it exists among students on the campus. Thirteen of the articles were published. At the Conference of Church Workers at Universities, Dr. Clarke was requested to give an analysis and summary of the articles written by students, the gist of the address appearing in this article.

Chinese woman, recently arrived in this country, employed a carpenter to do some work for her. The price was agreed upon in advance, but when the work was completed the bill was much larger than agreed upon. With considerable ardor the young woman exclaimed to the man, "You are very much dearer to me than when we were engaged!" Yes, the very language we use causes much misunderstanding, and much of the misunderstanding would disappear if only we could agree to use, for instance, nothing but the English language. No, we do not speak our common mother tongue, but try to exchange ideas by using different sorts of slang. Youth employs the language of the campus or the street or even the athletic field, while the church often speaks in the dead language of the theological seminary. Dead language? On the whole, yes—except to the theologians, and to them it remains very much alive mainly for the reason that no two of them agree as to the precise meaning of any particular term. At this point, by the way, I fear that the church frequently departs from the teaching of Scripture, for Paul says with regard to the preacher, "If there be no interpreter, let him keep silence in the church." The fact is that many earnest ministers are sincerely trying to give youth just what youth wants and needs, but they speak an unknown tongue. A crying need of the day in the church is the need of interpreters, and this is the high office to which student pastors are called.

(b) But not only do we not understand one another's language. Misunderstanding also arises because we are so commonly wholly unaware of some vital fact in the other fellow's experience. There is a story of two prospectors in those good old days when herds of buffalo were common in the West. One day they met up with a bull bison in a bad humor. He chased them. One climbed a tree. The other ran into a cave too small for the bison to enter. The beast bellowed at the mouth of the cave and then turned to the tree. Straightway the man in the cave ran out in the open. The bison chased him back. After that performance was repeated several times the man in the tree called out to the one trembling at the mouth of the cavern, "Stay in the cave, you idiot!" "You don't know nuthin' about this hole," bawled the other, "there's a bear in it." That homely tale may be something

of a parable of youth and age. Youth, with respect to religion—and sundry other matters—is frequently to be found “up a tree” and in a situation far from comfortable. From that point of view he constructs a perfectly sound theory concerning what ought to be done by Age who stands at the mouth of the cave. Unfortunately, however, Youth has never lived for so much as the fraction of a fearsome moment in that hole, and he knows nothing about the bear. Thus misunderstandings originate.

I respectfully suggest that Age might soon shed some of its dogmatism and Youth some of its iconoclasm if only both would cultivate a little more diligently a high type of agnosticism with which both are familiar. “Katy did,” says Age; “Katy didn’t,” says Youth. Would it not be well if both should mix a little more modesty with their convictions? We may yet reach a place where Age says, “I’m sure Katy did, but I’ll admit a possibility that Katy didn’t, and where Youth replies, “I’m convinced Katy didn’t, but of course there’s a bare chance that Katy did.” If only this could happen, we would have Age and Youth standing on a common platform—and a thoroughly Christian platform—the platform of the great Apostle to the Gentiles who said “now I know in part.”

2. *Youth is discontented with the church.*

It is a remarkable fact that all of the papers submitted expressed such discontent. And why the discontent? Numerous answers are given, but all seem to fall in four classes:

(a) Says one: “The church as an institution is built primarily to satisfy the adult mind.” We must admit that the charge is true, and yet Youth needs to be kept aware of the fact that that “adult mind” is the mind of the man at the mouth of the cave—the man who has actually encountered a bear instead of just sitting “up a tree.” Indeed, some of the young people see this fact clearly. Munro Kezer observed with marked discrimination that “the adult has achieved a relatively stabilized life. The student, on the other hand, is in a transitional stage.” Please observe that he said “a *relatively stabilized*” life has been achieved by the adult. Surely the stability is only relative if the adult is the man at the mouth of the cave with a bison without and a bear within. But the adult has learned from sad experience that he

cannot act as if this were an ideal world but has to adjust himself to all kinds of unsought companions and make the best of situations far from ideal. To this extent at least he is "stabilized." We need ever to keep in mind this very important difference between Youth and Age.

(b) Youth is discontented with the church because the church seems to require the acceptance of outgrown traditional views and to call for unthinking submission to its authority in matters of religious belief. As it is expressed by Philip Tuttle, youth sees the church as an institution "shackled to the sanctified precedents of its mummified past," and youth is unwilling to be shackled. John D. Galey says, "The issue may be stated: Faith versus a scientific attitude." Then he adds, "by faith I mean the acceptance of a dogmatic authority." Now, the church does *seem* to make such demands, for many church members undoubtedly think of religion as meaning the acceptance of certain formulated beliefs—a creed. While that is true, our young people should be made aware of the fact that the organized churches, with few exceptions, require nothing of the kind for membership. To solidify their own organizations they do usually require creed subscription on the part of ministers and officers; but as a rule the faith which they call for in their members is something very different from "the acceptance of dogmatic authority." It is, rather, a committal of one's self to divine leadership, the kind of faith which means risk, romance, adventure—the very elements which youth seeks in religion.

(c) Youth is discontented with the church because so much emphasis is placed upon denominationalism and distinctive doctrines. Here again the charge must be admitted. Here is good cause for discontent.

(d) Youth is discontented with the church because it thinks the church discourages the spirit of inquiry. Seward H. French observes that church people say to boys and girls about to go to college, "Be careful, or you will get restless and lose faith and question everything. You ought not to do it." Another of our young writers voices a profound truth when he says: "Dogma is no aid to discovery."

Here, in my opinion, is the really fundamental cause of youth's discontent today. In every other field the student is urged to in-

vestigate. He is turned into a laboratory and told to find out truth for himself. But the church as a whole has pursued and still pursues the opposite policy. It assumes that all truth in the sphere of religion has been revealed and accurately interpreted—in spite of many conflicting interpretations—and that there is nothing left to do but to accept what is placed before us. But it should not be forgotten that the method of Jesus was the method of the laboratory—"come and see"—and every generation of church life has brought forth many men like John Robinson who said to the Pilgrim Fathers as they were about to sail to America: "The Lord has more truth yet to break forth out of his Holy Word. . . . I beseech you that you be ready to receive whatever truth shall be made known to you." That spirit of faith and adventure has always existed in the church. It exists today, even though our young people do not see it. I think, therefore, that those of us who know something of that spirit should repeatedly sound in the ears of youth two messages which may fall like a bit of genial sunshine on the winter of their discontent:

The first message is a cheer: Thank God that you are restless; thank God that you have the spirit of inquiry; thank God that you are not content with what is but seek something better, for according to Jesus the only man who is assured of finding is the man who seeks.

The second message is a challenge: The crying need of the church and the world today is the need of men and women with the courage and the stamina to join the ranks of those who dare to run the risks involved in the search for truth, and the greater risks of breaking the bread unto millions who are starving of spiritual hunger, yet afraid of being poisoned if they eat. If the young people of today really want a great adventure and are willing to pay the price, let them consecrate themselves to the task of providing the kind of a church which, in the words of Mr. Kezer, "will adequately meet the spiritual needs of a more comprehensively trained mentality." He adds that though ultra conservatives "may resent needed changes, *they will come anyway.*" But there I think he is mistaken. The changes will not come *anyway.* They will come in only one way—through the heroic labors of young men and women who, losing their discon-

tent in a sense of mission, will take the torch from those who soon must lay it down, and make the church of the Living God all that it ought to be.

The third outstanding fact revealed by the published papers is this:

3. Youth has a real spiritual concern.

There was practical unanimity on this point. To be sure, one student said bluntly, "American youth does not have a spiritual concern in any form, shape, or manner," but his very next sentence makes clear what he had in mind when he used the word "spiritual," for he added that youth "cares nothing for the clergy, its activities or its ambitions . . . even less for the church and its functions and organizations." This young man needs to learn that "spiritual concern" is concern for the things of the spirit, not concern for offices or functions, organizations or institutions. However, even this writer affirms that youth "often gives religion a thought."

There could be no greater blunder than to think that because youth is discontented with the church it is also in rebellion against moral law and eager—or even willing—to cast off moral restraint. It is a significant fact that of the articles received, all of which sought to set forth not the author's own views, but the attitude of "serious-minded youth" in general, not a single one so much as intimated that there is any tendency to substitute evil for good, or even that youth fails to distinguish between the two. It must be admitted that many modern young people are repelled when organized religion comes without any challenge but with only a command—a command to conform or to refrain. Youth is weary of "don'ts" of repressions and suppressions from without; but the rebellion of youth is not against that moral law written on the hearts of men and also in the Scriptures of the Old and New Testaments. It is only against the traditions and interpretations of Jews and Christians by which that law of God has been overlaid until it is scarcely discernible.

I know that youth is easily misled by certain specious arguments. Hence young people are apt to follow temporarily some wiseacre who affirms that all moral law is man-made or priest-made, and so without validity and of no binding force. But when

they think seriously they always discover that what we call "moral law," like what we call "natural law," represents a great reality which cannot be ignored without disaster. Did any of us ever hear anyone say that "natural law" is man-made? Yet it is here—obviously here—and it represents something intensely real. Take, for instance, what we call the law of gravitation. Whatever changes in our theory may come because of the investigations of Professor Einstein, it will still remain true that if you go up in an airplane and then step out without a parachute you will be dashed to pieces. It is perfectly clear to all that the preservation of physical life depends upon living in accord with natural law. Such is the verdict of science, and also the verdict of common sense; and because of this verdict we take pains to teach our children that to continue to live and live in health they must live in accord with natural law. We say to them, "If you touch the hot stove you will burn your finger; if you fall into deep water you will drown, etc." If they ask, "Why?" we can not explain; we can only affirm it to be a fact, and urge that for their own good they respect natural law.

And what is that something we call "moral law" except law which is just as natural but on a higher plane—on the plane of the social and spiritual man? And the reason for living in accord with moral law is one with the reason for living in accord with natural law—for man's good always. Our young people know this, but very commonly they fail to see its connection with the religious life. For instance, one of our young friends wrote this: "Youth has molded a religious philosophy which has the ethics of right and wrong paramount. He lives the ethical code not because of religion or religious teachings, but because he knows it's best; not because of the fallacy that the individual will go to hell if he doesn't live a life within the laws of the Ten Commandments." Please notice how that college student distinguishes between seeking man's highest good and being religious. But it isn't only students who thus separate the two. Professor Harry Elmer Barnes discusses "religion from the standpoint of an agnostic" in a recently published volume, and in that chapter he insists that the function of the church should be to organize the mass mind and mass activities "not to please God" but "in

such a fashion as to benefit society." He further affirms that "such a transformation would imply a complete revolution in the premises and activities of religion." In my opinion his remark implies that Professor Barnes would not recognize religion should he meet it in the street. This is the more apparent when he appeals to logic and says "it must be assumed that to encourage the best possible life for man here on earth is the type of achievement most likely to be pleasing to God."

Why *assume* anything of the kind? Any man who knows his Bible even superficially knows also that its fundamental announcement is of a moral law, the purpose of which is man's highest welfare. And the primary spiritual concern of the church, Jewish and Christian, is that men shall come to be in accord with that moral law. To be sure the church—Christian as well as Jewish—has very often given much attention to tithes of mint and anise and cummin and "left undone the weightier matters of the law, justice and mercy and faith"; yet it remains true that the main business of religion—and therefore of the church—is to make known the moral law of God and bring men into accord therewith—for the good of men always. If, therefore, youth today undertakes to live in accord with the law of God because such a life is *best*, his concern is truly spiritual and exactly in line with what should always be the dominant concern of any religious organization.

These observations lead us naturally to the consideration of the fourth outstanding impression from the articles prepared by representative young people. It is this:

4. *Youth seeks life.*

In every article submitted is found an expression of desire for life and reality—"a higher life," "a finer life," "reality that is dynamic." Said Miss Rasmussen, "Youth today is in search for something vital." Charles Griffen affirms: "We are coming to think of religion as 'life.'" Richard McKee asserts that "American youth is seeking life—life that is full, rich, abundant. If they can find it in the church they will go there; and if not they will go where they think they can find it." Similar expressions abound.

What shall be said in response to such expressions? Well, I think this is the first thing to say: That which youth seeks is the

very thing that God would have youth receive—Life, abundant life. Why, the alpha and omega of the messages of Israel's law-givers and prophets are encompassed by the simple sentence in Amos: "Seek ye me, and ye shall live;" and the central message of Jesus was this: "I came that they may have life, and that they may have it abundantly." The essential business of religion, then, is to help youth find that abundant life which it seeks. However far it may fall short of its calling, this is the supreme mission of the church.

And here is the second thing to be said: Abundant life comes only through accord with law. We know it is true of the physical man. The fulness of life is unattainable except through accord with natural law. Well, it is as true in the realm of the moral and spiritual; fulness of life comes just in proportion as man lives in accord with the moral law. And that moral law is not, in principle, prohibitive and suppressive. To be sure when it is codified—that is, when we write rules for children unable to reason—the code necessarily includes prohibitions. We feel compelled to say, "You must not touch the hot stove," long before the child is able to comprehend the great principle that our highest physical good comes from living in harmony with natural law. In like manner it seems necessary to say, "Thou shalt not kill; thou shalt not steal" long before spiritual children are able to see for themselves all of the implications of the law of love. But in principle the moral law is not repressive. Rather it is a call to the fullest self expression. So when the Great Teacher restates that law as a living principle, applicable to all times and all conditions, he gathers together all of the "thou shalt nots" of the ages, casts them into the crucible of Infinite wisdom, melts them over the flame of divine passion, and brings them forth transmuted into one glorious, inspiring "Thou shalt," through which may be released all of that surging spiritual life which seeks expression—"Thou shalt LOVE." "Love," says religion, "is the fulfilling of the law." To live the abundant life is to live in harmony with the law of love.

So we come to the conclusion of the whole matter. Let us sum up our facts: 1. Youth is seeking life, reality; 2. That which youth seeks is what God would have youth receive; 3. The business of

the church is to transmit the divine life to those who seek. Then what's the trouble? This is it: both youth and the church find it much easier to deal with form than with life; both lack that spiritual vision which enables them to see the invisible.

Invisible? Yes. What are the things youth seeks? Why the single writer who affirmed that youth has no spiritual concern whatever went on to say this: "The church must give him (American youth) the things that he wants and needs—inspiration, hope, and an attitude toward the world that will be entirely beneficial." But what are these things that youth "wants and needs"? They are things of the spirit—intensely real but invisible, imponderable. "Inspiration, hope!" Yes, they are real. Love is real. Faith is real. Reverence, loyalty, self-sacrifices are all real. You cannot weigh them, measure them, analyze them. But neither can you deny their reality or their power in life.

These are the realities youth seeks—spiritual realities. And this is what youth needs to see: in spite of all of its unattractive forms and blundering ways, these are the realities which the church of the living God has steadily conserved and cultivated and which it is actually transmitting from generation to generation. Our trouble is this: we can never become conscious of spiritual reality by looking only at the forms through which it expresses itself.

Permit me to try to illustrate: I know a young woman, for years an efficient teacher, now a devoted mother. She is highly cultured, thoroughly refined. I also know that young woman's mother—have known her since she was a bride. She was an Irish servant girl, with limited education, a member of the Roman Catholic Church, as she is still. In view of her early environment, she has developed wonderfully; but even to this day she would not shine in a group of college women, and her visible "religion" might be classified by them as formal and superstitious. Indeed, judged by manner and speech she would be thought of as "common" rather than cultured. But is the refined daughter repelled? Far from it, and for this reason: I know—and the daughter knows even better—that underneath what can be discerned by the chance acquaintance there lies a great heart of love, a noble, radiant spirit which has shone like a beacon in the night.

Hers has been a life swayed to a rare degree by exalted purpose, devotion to duty, unswerving loyalty, unfaltering self-sacrifices, and the impress of her spirit has blessed and enriched her little world, in spite of all the handicaps of early environment.

Does the church appear to be static, dogmatic, ultra-conservative? Of course it does to eager, energetic, idealistic youth. Said our young friend, Tuttle: "It is expected that an institution standing for the principles and ideals that the church does should be a perfect institution." Then, from that viewpoint of idealistic expectancy, he tells us that "Religion seems stagnant. There is no vision of romance connected with religion or the church; nothing particularly challenging or dynamic about it all—at least *it isn't to be recognized.*" Ah, there's the rub—something isn't recognized. It is easy to see the wrinkles on the face of Mother Church, the crudities of her old-fashioned ways, the slow and hesitant steps of age, and to hear the irritating accents of her native tongue as she speaks the language of a pre-scientific or scholastic era; but he who sees and hears no more has confined his attention to externals only and has wholly failed to discover that living, life-giving spirit which is the **REALITY** youth seeks.

On last Christmas Eve a certain church I know undertook a bit of Christian service. It propounded no creed; it affirmed no dogma; it uttered no shibboleth; it issued no commandment; this is what it did: a vested junior choir, eight young girls from a city's cultured homes, went with their leader to the state penitentiary and there, in the presence of hundreds of human beings, shut away from their fellows, suffering the penalties of their crimes, the soft, sweet voices of innocent childhood filled the dreary prison with the melody and inspiration of the beautiful hymns of Zion—and heads were bowed, and tears trickled over hardened faces, a spirit of reverence settled down upon rebellious hearts, sacred memories were recalled, a strange light shone from wistful eyes, and hope and faith and love burst into blossom on a human desert.

The spirit ever nurtured by the church still lives, and though "the letter killeth, the spirit giveth life." The annals of human history teem with the evidences of that spirit. From the day when it moved Abram out of Ur of the Chaldees to become the

father of a multitude, it has been the dynamic which impelled men to look "for the city which hath foundations, whose builder and maker is God" and enabled them to endure "as seeing him who is invisible." Whenever the cry of the needy was heard, whenever great moral issues appeared, whenever human liberties were threatened, whenever men who dwelt in darkness and the shadow of death cried out for light, whenever a Macedonian call sounded across the sea, that spirit of life and light and love moved within the hearts of men and prompted them to service and to sacrifice which have given to earth an ever increasing measure of the fruit of the Spirit—"love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control." He who examines the church and sees only its abrasions and its scars, its wounds and weaknesses, and fails to catch the pulse-beat of the heart of love within, has made an erroneous diagnosis; but he who truly seeks reality, adventure and romance, and so dares to occupy The Siege Perilous, he will see the fulness of the vision and will not be left "alone and thirsting, in a land of sand and thorns," but will join with Galahad in saying—

"In the strength of this I rode,
Shattering all evil customs everywhere,
And passed through Pagan realms, and made them mine,
And clashed with Pagan hordes, and bore them down,
And broke through all, and in the strength of this
Come victor. . . . And one will crown me king
Far in the spiritual city."

EXTRACT from Willard Strait's letter to his son Michael:

Treat all women with chivalry. The respect of your fellows is worth more than applause. Understand and sympathize with those who are less fortunate than you are. Make up your own mind but respect the opinion of others—don't think a thing right or wrong because someone tells you so; think it out for yourself, guided by the advice of those whom you respect. Hold your head high and keep your mind open—you can always learn.

**MAY A STUDENT MOVEMENT BE CREATED WHICH
WILL LEAD STUDENTS TO THINK AND GUIDE
THEM IN THEIR THINKING?**

A Symposium

GARDINER M. DAY

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I find this topic as it is phrased a difficult one to which to address myself. I think it should be rephrased to read: "Can we hold together a student movement which will lead students to think and teach them what to think?" In short, it is a question not of creating a student movement but of how we can best guide what already is in existence. Hence, let us look briefly at the situation as it is in reality at present.

We have a student Christian movement which was created some fifty-odd years ago as the Young Men's Christian Association. It is a movement to create and cultivate the Christian life among young men, in its spiritual, social, intellectual, and practical aspects. A few years ago this movement found an even fuller expression in becoming an autonomous division in the Christian Association. I cannot quote any figures; I must leave that to Mr. Porter. Starting with a small original nucleus, as you know, the movement has spread to colleges and universities all over the country, and not only all over the country but it also has become an international movement through the creation of the World's Student Christian Federation. The movement is motivated essentially by a loyalty to Jesus Christ and His principles. It usually takes the practical form on a campus of a group of students who are interested in Christian life and who are guided by a secretary. It is very difficult to tell how strong the student movement is because of the difficulty of determining how much loyalty to Christ is at the center of the organization and how much, on the other hand, such things as college spirit or the fact that the organization is a traditional campus activity, motivate it. As in any other organization, as a rule, the effectiveness of the campus association depends on the richness of the personality of the secretary or president.

At the same time, on most campuses we find local church groups working through various denominations toward essentially the same principles of Christian living. The church organization is usually headed by a student pastor who, so far as he feels the need exists, tries to meet spiritual, social, intellectual, and practical sides of the students' religious life. The groups in the churches may be affiliated with young people's fellowship associations that are church-wide, and may gain a certain consciousness of a larger fellowship through the denomination, nevertheless I believe there is less likely to be as wide a consciousness as in the student associations. The churches, on the whole, are some forty years behind the Christian Association in giving attention to college work, so that it may be that this consciousness will develop gradually. Again, the individual church depends essentially on the richness of the personality of the student pastor.

Let us now review briefly the strong points and the weak points of the two organizations. The strong points of the student association are:

(1) It is an autonomous organization which offers the student a splendid field for high-minded self expression. The students themselves decide what their loyalties will be, what beliefs the group will adhere to, what practical and social activities they will participate in, etc. This democratic form of organization helps to avoid the common objections to religious groups of dogmatism, institutionalism, etc.

(2) In large measure because of this autonomy, the student association has a freedom that is very seldom achieved in religious groups. It enables its members to make Christianity truly creative. It can become an adventure in trying to put some of the ideals of Jesus into actual practice in a way that might pretty badly upset some of the older members of the congregation, were it a church instead of a student association. I believe it is worth while paying a high price for this freedom and I believe the churches need an organization like this to help them to live up nearer to the best.

(3) The technique of actual organization which the Christian Association has achieved through these fifty years and more of

experience could well be studied by many of our denominational student workers. Of course, there are many defects in particular organizations. Nevertheless, on the whole, a remarkably efficient organization has been built up.

(4) The student associations initiated and have carried on from year to year group conferences, both in the winter and in the summer, which have been open to men and women irrespective of denominational affiliation. Particularly valuable, of course, have been these summer conferences, and the fact that they were non-denominational meant that they could secure leaders who could not have been secured for a strictly denominational group.

(5) The student associations widen the horizons of the student mind through their affiliation with the World Student Christian Federation and other international groups as well as by holding from time to time large national and international conferences.

On the other hand, the strength of the church lies in the following:

(1) The church stands very definitely for a loyalty to the belief in God through our Lord Jesus Christ and to other definite beliefs and codes of conduct which follow with fair unanimity from that first premise.

(2) The congregation is a source of strength. It is an invaluable thing for a student to be taken out of his usual rut and to run up against some ordinary people. The use of forms of worship with which he is familiar because of home training, will, by unconscious association, help him to live up to ideals instilled in him at home.

(3) Whether we like to admit it or not, our lives are grounded and rooted in emotion and essentially, whether we are good or bad depends on whether our emotional nature is holy or unholy. The church, I believe, through its greater recognition of the place of beauty, feeling, and sensation in worship, helps the student to focus his emotional life on high ideals—in a word on Jesus Christ as Lord and Master.

(4) As a rule, the student leaders in the church are more adequately trained, both theologically and psychologically, to deal

with the multifarious problems that arise than are the student association secretaries. In this last point I may be in error. If so, I am sorry, but it happens to have been on the whole my experience. But I wish again to state that, whether one considers the church or whether one considers the Christian Association, fundamentally the value of the work depends on the depth of the personality of the leader.

Now, let us look at the other side of the shield. What are the weaknesses of the church and the student association organizations? In the first place, the most obvious weakness of the church's position is that it falls into a stagnant dogmatism. We have all seen churches that have thus fallen by the wayside. I need not elaborate the point. Secondly, there is a danger, particularly in our evangelical communions, of the church's presenting too emotional a brand of religion to appeal to the student, but I do not imagine this danger is very vital just at the moment. Thirdly, the fact that the church has a congregation often means that the student pastor may have so much to do in connection with the parish activities that he does not have the time that is necessary to devote either to his own students or to understanding the possibilities and values of other religious groups working on the same campus. Lastly, the church has always to beware lest it become institutionalized and formal, thereby failing in a most important side of its work, the most intimately spiritual.

It is rather striking that the weaknesses of the student association organization are almost the direct opposite. Instead of dogmatism, the student association is often so all-inclusive in its membership and so vague in its beliefs that it is difficult sometimes to determine exactly to what a member is supposed to be loyal. In an effort to be tolerant and considerate, the religion itself is allowed to evaporate. Secondly, while the church has to guard against emotionalism, the student association, probably owing to a very current academic prejudice, does not realize or make provision for the place that emotion really plays in life. Sometimes it seems to be so aware of the dangers of emotion as well as of dogma that it misses entirely the fact that both of them have a certain value. Again, while the church may become institutionalized and its services take too important a place in its

program, still I think there is an even greater danger of the student association's becoming a very useful social service organization that has, in large measure, lost its original spirit.

The significance of our analysis is that it is evident that the weakness of the church is the strength of the Christian Association, and *vice versa*. Hence it seems to me that the watchword for anything that we plan in an effort to hold together a student movement should be "*cooperation*." The other day I was talking to the head master of one of our large preparatory schools in New England and he said to me: "Unless the different religious groups can get together and work together, the students will not be antagonistic, they simply will not attend—in other words, you will lose them completely." The actual situation on every campus differs, so that no generalization can be made; nevertheless, I imagine that the problems could be divided into those of large institutions and small institutions. By small institutions I mean those with about twelve hundred men and less. On the big campus there is plenty of room for any number of different denominational workers as well as for the student association secretary who becomes a creative coordinator of the whole group. The problem is one of Christian cooperation and should be well worked out, as I know it is in a good many places, as for example my own college—Yale. On the smaller campuses, on the other hand, what has often happened has been that, while the student association may have taken off with a fairly good start, latterly the denominations have become more interested in student work, the local churches have become more active, with the result that the church becomes the real center of the spiritual and intellectual religious life of the student, and the student association fades into a social service organization—a shell of the original spiritual organization it once was. If, then, some private enterprise like the Welfare Association or the college takes over the social service in question, it may become for all practical purposes lifeless. So far as I know, I think a situation like this has been solved best at Amherst, where the office of secretary of the association is lodged in the rector of the local Episcopal church, who is fortunately the kind of person who can

command the respect of those interested in both groups and so unify the work that both organizations are vital.

If the church and the student association are to work together harmoniously in our colleges, the most important thing, then, is that the leaders should use all their Christian spirit to overlook the defects in the other organization and determine to work hand in hand. For example, if the association secretary has a fine appreciation of the social gospel, while the local student pastor has little appreciation of it, each should make a conscious effort to understand the values the other has found in his religion and walk the path of Christian life, perhaps agreeing to friendly disagreement on some things but agreeing to agree very firmly on certain other things. If this attitude is taken, the groups will inevitably work together. Probably the most practical way in which the church and the student association can work together is in regard to the promotion of the summer and other conferences. When the student association asks for help in planning the leadership of the conference, that is the opportunity, not for the church leader to have his name on the letterhead but rather really to get in and try to work out some of the difficult, complex details. Likewise the church can help the association in filling a distinct need for leaders in worship, New Testament study, and the like. The church can work with the association in helping to send its own students to the conference and in the actual raising of the money, which cannot well be left to the association alone. There is a difference between a friendly scrap and an unfriendly scrap. A missionary I was talking to from the Orient said he came back on the boat on which there were some other missionaries, and the other missionaries refused to take part in a general religious service on the boat because the minister who was leading the service did not happen to be one of their own brethren. That is the kind of thing that still is existent in the world and makes the layman say, "I don't care a hang about giving to missions, to Christian Associations or any similar organization." We have got to cooperate or we are going to lose the student.

I hope this is practical. Perhaps you feel I have wandered far afield from the original topic, but if we are to hold together

a student movement, I believe we must face problems like these and cooperate in working them out. I should like to note now, however, a few reflections in regard to the problem of thinking in religious education which is suggested by the title. The first thing to remember when dealing with students is—and I do not think I exaggerate—that 70 per cent of the students are not thinking at all, at least along religious lines, and a large percentage of them do not want to. The task, however, is not, then, merely to make them think, because that may be an impossibility; the task really is to make as many as one can, think along religious lines, and at the same time to give the non-thinking group certain ideals to which they will endeavor to look up, even though they may not think.

In short, the church must be positive and so inoculate the mass of students with the spirit of Jesus that they will be emotionally conditioned to a finer personal religion—by which I mean ideals of honesty, purity, unselfishness, and love—and to an awareness of the social implications of this religion, which is the relation between the Christian idea of the sacredness of personality and our modern industrial system, poverty, unemployment, nationalism, education, race and other aspects of our modern life. At the same time, the church must be open-minded if it is going to meet the difficulties and be successful with the 25 or 30 per cent of students who really want to think these things through and may become almost unable to act positively until they have found themselves intellectually.

In all this, the church and the student association combine to fight four pagan factors on all campuses:

(1) *Indifference.* It does not seem as if there ever were a time when students were more indifferent. Common questions that one hears every day among students are—"Why have any religion at all?" "What is the good of religion?" etc.

(2) *Secularism.* The temptation that there is for a student today to decide that he will go out to make all the money he can and let ideals go to the devil.

(3) *Ignorance.* A generation ago students used to have from home or school some background in religious thought and experi-

ence, but now a student may know little more about the Jesus of Nazareth than he does of Plato or Buddha.

(4) *Skepticism.* The war, as we all know, meant the end of religion for many people. The disillusionment of it was too great; many could not go on in the old beliefs, nor could they find any others to put in their place. The boys who came to college as freshmen this year were perhaps two or three years old when the war began. They were getting their first impressions of what life is all about at a time when their parents' sense of disillusionment was the greatest. The indifference, for the most part, that they now show is not their own; it is inherited. Whatever the cause, if we are to go forward, we have to face it and fight it with all the force we can muster.

The most important factor, so far as the thoughtful student is concerned, is that of method. I do not think that youth is irreligious fundamentally, but I know the average student is not interested in much that has passed for religion in the last generation. He is much less optimistic than some of his elders seem to have been about his own power, or that of any group, to transform society. He is not interested in any organization or activity unless it leads to the discovery of truth or produces real results in practical form, and even this may not interest him very deeply. Further, he does not want to belong to any institution that demands his intellectual assent to certain beliefs unless he is fairly certain that these beliefs are true, according to all known facts. He would be free from dogmas and creeds, from superstition and fear, from authority and antiquated but sanctified phraseology, and he would be free to question and investigate, to think fearlessly and to speak fully, and when he feels the truth warrants it, to discard the old in favor of the new, even though it means some gnashing of teeth.

With the point of view here briefly hinted at, the student looks at the religious organizations. He realizes vaguely that they have a certain subtle value in community life. Part of him wants to stand with them, but another part of him feels that it cannot honestly give intellectual assent. Study often convinces him that religious people believe innumerable dogmas because they desire to believe them, rather than because they are part of

the truth. That this has often been the case is shown by the persistence in some quarters of the belief in biblical infallibility or of the flatness of the earth. Hence, the only kind of religion which would appeal to him is one which is based on the scientific method and attitude.

By scientific method I mean briefly the use so far as possible of the inductive method, the endeavor to observe all the facts and to weigh the evidence impartially, the construction, on the basis of the findings, of hypotheses, and the willingness to experiment in living out these hypotheses, and at the same time the open-mindedness that is always willing to accept new truth, even when that means the discarding of an old truth to which one may have been exceptionally devoted. In that magnificent book, *What is Christian Education?* Professor George A. Coe tells of a man of science who, in the midst of one of his classroom demonstrations, was interrupted by a student who queried: "Is not *A* related to *B* in such and such a way, and if so, doesn't so and so follow?" "Young man," replied the veteran of science, "I have been specializing in teaching in this field for twenty years, but you have shown me something new." "The professor," continues Dr. Coe, "told me this story with glee and an attitude of triumph, not of chagrin. He was still a learner because he was a true man of science." We who are interested in religious work, whether it be as association secretary, college administrator, or student pastor, must above all nurture in ourselves this scientific attitude of mind that enables us to have real convictions and yet at the same time to realize that we may wake up any morning to find that the form, the practical application, or even the convictions themselves, may have to be vastly changed. We must live in the spirit of G. K. Chesterton's "Wild Knight":

So, with the wan waste grasses in my spear
I ride forever, seeking after God.
My hair grows whiter than my thistle-plume,
And all my bones are loose; but in my eyes
The star of an unconquerable praise:
For in my soul one hope forever sings,
That at the next white corner of the road
My eyes may look on Him.

MARTYN D. KEELER

Student in Union Theological Seminary, New York

To one who for four years has been closely connected with the Student Christian Association movement this question seems to have been answered in the affirmative. During the past half-century a movement has developed which now includes thousands of young men and women both in this country and abroad. It is the result of deep thoughtfulness and it is stimulating much more. It has directed the thought of young people to the extent of recruiting leaders and members for the church, the foreign mission field, the teaching profession, the Young Men's and Young Women's Christian Associations, the Fellowship of Reconciliation, the League for Industrial Democracy and similar organizations. But, in spite of these achievements, the question has not been fully answered. It will be the responsibility of all the forces of education and Christianity to foster the growth of the seed already planted.

Let us consider the essentials of the movement we are visualizing. First, its backbone will be students. Its nerve centers and mind will also be students. It must not be content merely to interest students and warrant their approval. The number of young people who disapprove of good things is negligible. This will have to be more than a "good thing." Its demands may entail sacrifice, but its rewards will command zeal and loyalty. It must, therefore, have the sort of aim which will challenge students; one which in their best moments they would personally choose and to which they will gladly give themselves.

Secondly, its appeal should be universal. It will have a place for the student whose chief interests are intellectual and whose attention can be attracted only along the lines of rational and philosophic thought. It will provide for him whose concern is social, no matter how radical his theories may be. It will include the one whose problems are personal, who is striving to save his own soul, and who may or may not be conscious of why his life is troubled. It will meet the needs of the student who abhors a formal religion. It will satisfy "the sky-blue soul" who wants only a support for his optimism.

Thirdly, it must be Christian. We have not the space here to enumerate the moral, ethical and social significance which thoughtful students are attaching to that term to-day.

Fourthly, it must always be a movement ready to shift its emphases, broaden its horizon, enrich its life. The very genius of our present Christian Association movement lies in the healthy dissatisfaction of each succeeding administration with what has gone before, and the eagerness with which new attempts to meet student needs are made.

Before we can define the methods for establishing this ideal, we would do well to look at some of the factors affecting present student life. The most obvious of these is the desire for complete independence of thought and action. The art of critical thinking and free choice is being greatly emphasized in modern education. Students are given great latitude in selecting courses of study. Extra-curricular activities also cater to an ever-widening range of interest. The religion of the student will not be so sacred that it can escape critical scrutiny. Furthermore, the choice of religion includes the choice of no-religion. The undergraduate may be willing to submit to standardization of clothing, manners and speech, but he denies to no one the right to his own opinions on the things that really matter.

An interesting contrast to this claim for freedom is to be found in the actual effect of the faculty and other elder members of the academic community upon student thought. The very introduction of the scientific attitude and the attempt made to treat him as a man is highly impressive to the young person just released from the paternalism of home or preparatory school. He is not yet ready to stand on his own feet and he turns for his authority to men whom he can trust as scholars and scientists, men who are such an important part of the college life. With the right sort of professors and coaches contact is perfectly natural and, even when these elders make no conscious attempt to influence their younger admirers, the outcome is inevitable.

Another significant factor is the naturalness with which students discuss the most important and personal of their problems. Canon Raven in speaking of the old English universities says:*

* *A Wanderer's Way*, p. 53.

"The main purpose of the place is . . . the building up of character by intercourse with men of kindred tastes and different training." Most of us know the importance of this sort of intercourse. To me it suggests the beginnings of our student movement, not imposed by any religious recruiting agency, but growing out of the natural contacts of man with man.

We might all agree that the best kind of a student movement would be the one which grew slowly but spontaneously from felt needs and the personal efforts of individual students, but we cannot afford to wait that long. Our next problem, then, is the choice of leaders. At this point I would strongly urge people who are concerned with this problem to read Canon Raven's chapter "At the University" in his autobiographical story. It supports the experiences I have so frequently observed among college students and those who are trying to lead them to religion. We must remember that men cannot be treated exactly alike, nor can they be reached by the same personalities.

These three tests at least will have to be passed by our prospective leaders: (1) They must have a thorough knowledge of the student mind and an even greater knowledge of what the student really wants to know. This means a recent contact with undergraduates, for the student mind cannot be learned from books. But it also means more of an education, especially in philosophy and psychology than the student will have. (2) They must be infinitely sympathetic, loving the men with whom they are dealing and having the greatest respect for sensitive personality. (3) They must realize that not even the church, or whatever religious organization they represent, has the universal panacea. It is my firm belief that the secularism which we are fighting to-day will only be exaggerated if we do not recognize the religious influence of many different forces.

The most natural agent for promoting our movement is the faculty man. If he is not fully qualified for this task, the church and the movement itself will help him to meet his responsibility. The next logical candidate is the recent graduate, who after special study and training, has been called back to serve a student Christian Association. If the undergraduates themselves choose him, so much the better as he is sure of their confidence. In a

somewhat less satisfactory position is the college chaplain, appointed and supported by the administration. The local or student pastor has a splendid opportunity, especially where there is no college chapel or social service agency. His must be a campaign of peaceful penetration to establish personal friendships and thus draw men into either his own or one of the collegiate religious groups. It would seem to me, however, that the real function of the church is to supply to the faculty and others who have the more direct contacts, the dynamic which the student draws from them. Too often the church is so busy providing opposition to the paganism of the faculty that it has no time to overcome it. There is no reason why the clergy should not be intellectual and spiritual companions of the faculty with the result that the whole group could work together in a real campaign to reach every type of student for which each of them has a particular appeal.

The ways in which the right men may teach students to think are almost as many as are the types of persons in the equation. In this age of individualism we might expect that any undergraduate could be reached by a discussion of himself. There are a few who are indeed conscious of personal difficulty. Some even go so far as to call it a sense of sin. In such cases the approach is obvious. But many more have not that feeling, and to begin that way with them is fatal. Another extreme group indulges only in the most abstract speculations. They can usually be lured by a discussion of "Philosophy of Religion" or "Problems of Belief." The bulk of the men, however, are interested by more concrete topics which allow plenty of room for discussion but do not suggest the danger of having to take an immediate and personal stand. At conferences such groups as those on international relations, social and labor problems, comparative studies of religion, and sex ethics draw the crowds. It is with thoughts centered largely on other people and on issues far greater than themselves that they are most willing to begin. The beauty of this approach lies in this: that the undergraduate who is afraid to face himself if he knows he is doing so will eventually be brought to a realization of his own inadequacies to meet these problems. It is only when he has felt the pinch of a

great problem that he will admit the need for a consciousness of God and the strengthening power of prayer. Unless he is a psychopathic case, we need not fear lest he have a will to evil. The trouble is that he has no strong will to good. But as long as the world is running smoothly, why should he have? In an age of individualism we cannot even expect him to be concerned with personal salvation. But if he can be brought to view himself as a responsible member of society and to realize that life will not continue to be good of its own accord—that is different. He will want to do something and will find himself unable to convince even his own father of what is needed. Then he will turn to God finding Him through his fellows, through his studies, through Christ, and through his own prayers.

As regards the rational aspects of our student movement, I have confidence in the efficacy of such a council system as the National Council of Student Associations now uses. If in each local group the students are rightly stimulated and guided, they will have found the sort of men and organization which will make possible broader work. This movement can never be superimposed. It will grow from the ground up or it will never get its roots down into the heart of student life.

GENERAL DISCUSSION

DR. J. M. CULBRETH (Board of Education of the Methodist Episcopal Church, South): Just a little while ago the churches were perfectly content to leave work among students to other agencies. Within the past half dozen years some of the denominations have not only increased appropriations very largely for this work, but have greatly improved their personnel. And it is not an exaggeration to say that the churches have recognized their obligation to the Christian Associations and have adopted with a changed emphasis within the church itself, the best of the technique that has been developed by the Christian Associations.

We are today as denominations holding conferences, developing student units in the campus community and in many ways carrying out in a larger way than has ever been accomplished before some of the things which the Associations found impossible to do themselves.

Another thing that we need to be aware of is that practical and effective cooperation among the churches themselves is

rapidly increasing. Various denominational groups within the area where my work lies are improving their financial resources and centering upon commanding personalities and in every way possible are stressing their peculiar denominational preferences in an effort to make an effective appeal to the student mind. It is particularly true in the University of Missouri and the University of Tennessee where two very distinct types of work are carried on under different leadership and yet they are so nearly akin that you would see their close relationship one to the other.

Just one other thing I must mention in order to be fair. Among the weaknesses of the Christian Associations which have been mentioned was the fact of too little emphasis upon some of the things that we count as essential in Christian life and I am very frank to say that one of the embarrassments in seeking to lead the foundations in the South into fuller cooperation with the Christian Associations is the conviction on the part of a great many church leaders that the Christian Associations have lightened up too much from their emphasis upon the essentials of the Christian life. Let me just give you this illustration which happened in the past week. In a conference of student secretaries sitting down to plan what should be done in a great student conference in the next year, the leader of the discussion mentioned the question of dynamic. He said, "We have got to have dynamic for this program." Someone said, "You will get it from understanding the principles of Jesus. Why not put the personality of Jesus into the equation?" And it is a fact that for a half an hour that group of secretarial leaders and student workers wrestled with the problem as to whether they could effectively mention the personality of Jesus as the source of dynamic rather than merely demanding of the students that they understand the principles of Jesus.

The church has its weaknesses and the Association has its weaknesses. But certainly it is true that whether we have a Christian student movement emanating from the initiative of the Association or emanating from the initiative of the churches themselves, there must be in it this vital and personal appeal of which we cannot be ashamed and for which we must have the greatest courage and emotion in every appeal that we make to the students of a college campus.

I am glad to report that in the field where I work the most cordial relations exist between most of the denominations and the Christian Associations and that year by year we are trying to work together more effectively because we are becoming more closely united in the fundamental appeal to be made as well as in the mastery of the technique we must have in seeking to encompass this vast problem.

DR. WILLIAM S. BOVARD (Board of Education of the Methodist Episcopal Church) : I think we are all very grateful for the word which has just been said because it seems to me it fits perfectly into the picture that both Mr. Day and Mr. Keeler have given. I think it is a rather happy thought on the part of the committees to put this problem of an effective student Christian movement into this particular meeting of the Council. I doubt if there is any one problem on which there has been greater change since the Council last discussed it than on this one question. We have been witnessing in the American colleges in the last four or five years, I think, what is the re-creation of a really vital student Christian movement involving all of the best in the past in the Christian Associations and the best in the churches and yet looking ahead to the future.

PROFESSOR CLARENCE B. SHEDD (Yale Divinity School) : I was jotting down while Mr. Keeler and Mr. Day were speaking, just a few of the reasons for that sort of conflict. I think Dr. Bovard's statement perhaps is the first and most important reason, that during the last four or five years there has been locally and nationally rapidly growing understanding on the part of those who are devoting their lives to religious leadership of students through the university pastorate and those who are devoting their lives to leadership of students through the Student Christian Association, the Y. M. and Y. W. C. A. The best people more and more, people by whose program and activity and philosophy we want to chart the future in both groups, are seeing the light and working substantially on the basis of the same type of philosophy. I have wondered what it is that has brought about the change that has taken place in the last four or five years and I am not at all sure but that one view of it is the fact that church workers and Christian Association secretaries, men and women, have been working together more on the central problems that face them as they attempt in our present complex university situation to give Christian leadership effectively, and less on the questions of the intricacies of relationships. I believe that kind of thing has been happening in a number of regions where university pastors and Christian Association secretaries have gone away together on retreats where they have thought of the essentials of religion, have struggled on those problems together and have tried to come to the place where they have a living, vital, and a kindling type of experience that they can share.

Then I think another factor that has entered into the change is the fact that for the personnel in the university pastorate and the Association secretaryship training is becoming more nearly

alike. A very large proportion of Christian Association secretaries in these recent years have gone in for their divinity school work and their graduate school work, and a large number of university pastors, who, as they come up against the problem see the need for it, have got a firmer basis of training and outlook which it seems to me is tremendously significant.

Then another point is the growth on the part of this body itself in the interdenominational spirit. It is my own conviction that that feeling among all of us is so strong that if there were no student Christian movement in existence today we would feel that we just had to create one. No man or woman works along with students today without seeing that over and above the total thing that can be done with the individual churches at their best, there must be some wide inter-religious fellowship through which one can function for the total work he wants to do in holding up all the social work and social feeling of Jesus Christ for this day and generation. And it seems to me that this Council itself in bringing together our boards to think not merely of denominational interests but the wider interests of what we call "the Kingdom" has made a tremendous contribution at that point.

Then it does seem to me that when you study the matter as I am trying to do now with a group of graduate students at Yale, you see that in its essential details the program is pretty much made by the faculty university situation. In a program where the university warrants a Y. M. C. A. secretary and university pastor, the nature of religion and the essential nature of our situation mean we work about the same way. That does not mean duplication necessarily. It simply means a total group working from the standpoint of campus-wide interests doing many of the same things perhaps with different groups of students.

Then, to my mind, the growing unity between the men's and women's Christian Association movements is another tremendous factor. The fact that now the Y. M. C. A. and Y. W. C. A. have organizational freedom so that they can work substantially as one movement makes a tremendous deal of difference in the situation.

So I think that as we meet here now there is occasion not merely for gratitude but for beginning to work together more closely on the foundations that have been laid, to build a really effective and prophetic student Christian movement for American college students.

DR. E. E. RALL (Board of Education of the Evangelical Church): I want to add one word of testimony from the Middle West to the readiness of the Christian Associations to cooperate

with all agencies to try to improve the life and character of our college campuses, and perhaps to supplement what has been said by saying that I sat within a week in a committee planning for perhaps the largest students' summer conference in the country in which they stressed the importance of a dynamic as well as an apologetic for the Christian faith. And they looked to the leaders of the church, to the most effective Christian apologist that they could find anywhere in the country to lead the thought of the student without any fear whatever of bringing in not only the teaching but the personality and the life and the example of Christ. I feel that the church boards can do no better than to meet the Christian Association half way and to work together in a common task. I think this word is not necessary in view of what has been said, but I am going to stop with the suggestion that we have here with us the Secretary of the Young Men's Christian Association Student Work for the United States and that I judge from what is happening that he is going to be asked to speak. I simply wanted to second that suggestion.

MR. DAVID R. PORTER (The Young Men's Christian Association): Mr. Chairman and Friends, It was a courteous invitation that Dr. Kelly extended to me to come here, and he did me the special honor of suggesting that I speak a few words, and I will tell you confidentially that I told him that the words of Professor Shedd were so good a summary of what I think I may call here frankly the new finer view of those of us that are trying to guide the student association movement, that I would much prefer that some of you connected with the boards and with the colleges speak. Were it not for this urge from President Rall, I should not have taken any of your time.

Perhaps you will let me say this one thing that grows out of my quite recent experience. We have had, as you know, during the past six months the quite remarkable help of Dr. Herbert Gray, the author of that great little book on *Men, Women and God*, and another book on *The Christian Adventure*, who has been visiting in our colleges here. He is coming now to the end of a very remarkable tour that has taken him through many of our leading universities. He was brought to this country, I think I may tell you quite frankly, for the quite distinct purpose that was in Dr. Bovard's mind in raising the question which he raised and the question which is in the mind of all of us about the real central purpose and vitality of the student association movement.

I said to Mr. Gray just the other day, "What, at the end of your visit, is the outstanding impression? You have been visiting faculties and church workers, students and Christian lead-

ers." He hesitated for a moment and then he said, "Well, I haven't found anywhere anybody who says it is an easy thing now in the United States to recommend and encourage the vital Christian religion."

Now I take it he is probably echoing a conviction that most of us would have. During the past few years it has been a very difficult time for all of us in organized religion, in organized relationships and in our personal religious leadership. Whether it is the temper of the times or the effect of the war or the attacks of those that were called the other day "the sophomoric iconoclasts" like Harry Elmer Barnes, for one reason or another it has been a difficult time for all of us. If in the face of great difficulties that we have all been faced with the thing is true that Professor Shedd has just suggested that there is a wider understanding, that instead of more points of tension there are far fewer, that church workers and Association workers, men and women have been spending much more time together in prayer and in perfectly frank discussion and in fellowship, if there have been growing up, as I am quite convinced there have been, a multiplied number of local points where all of us have found ways of living and working together in more worthily revealing the face of Jesus Christ, through our united work, it seems to me that is a cause for very profound thankfulness.

I think I may say that those of us who within the Association movement have been working and struggling and praying during these past few years that that highly desirable end might be achieved, do have a feeling now that somehow the past few years the tide has turned; the tide is rising. There are problems left. We mustn't blink the fact that there are problems left in many of the universities and colleges. As Dr. Covert has reminded us, sometimes these sectional groups are made up generally not of technical association and church people but of people right out of college, students and professors and therefore represent whatever vitality there is or is not, whatever sound Christian doctrine there is or is not in the colleges themselves. There are problems left in getting all of those groups and all of those associations to have the sounder Christian basis and the kind of contagious Christian vitality for which we all long and pray. But I would be untrue to my deepest conviction this morning if I didn't share with you my own personal feeling that that tide is rising and it is just the kind of courteous open consideration of these topics that you are having today, just the kind of increasing frankness, free discussion and cooperation out across the country which I believe is growing, that has the greatest promise for the future of the United Church of Christ which

alone is worthy to command the great devotion of all of us in any kind of religious organized leadership.

MISS GLADYS TAYLOR (National Student Council of the Y. W. C. A.): It seems to me that one of the values that has come to us as a student movement has been the increasing thought of the content in our student groups. We, of the Y. W. C. A., found a great impetus a few years ago when we began to say in our own words the purpose of the Y. W. C. A. It seemed to us that we had to reword, even as you have said several times these days, the meaning for ourselves and we have come through with a statement of purpose that gives to us those values which we have expressed here this morning and yet it does call for an understanding on the part of all people who are cooperating with student groups, a willingness to let students say in their own words those things which we would say perhaps in other words. And as I thought this morning of the cooperation that I have known personally and as a traveling person on campuses across this country, it seemed that as we are able to cease making the organization an end in itself whether that organization be the Association or whether it be the church, that so far we are able to see the content and that we are able to avoid the mistake made, it is said, by people who play in Gothic chapels, that they are more interested in architecture than they are in the program. And so it seems to me that as we are able to talk about the purpose for our student group, to talk about the content and function for our student group, that we do come together in our best sense.

Summary

M. WILLARD LAMPE

Director of the Iowa School of Religion

Mr. President and Friends: My task is far easier than I had feared it would be for I had thought that there might be far greater diversity of viewpoint than has emerged here this morning, and I feel sure also from the tone of earnestness which has characterized all who have spoken that this essential unanimity of conviction with regard to this student movement has not been due merely to the desire to be polite and to offend no one.

I will try honestly to summarize. I have no prepared speech to make. I would say in the first place, that we seem to be agreed that there is now in the country a student Christian

movement. It is relatively small; it is confined probably to no more than 30 per cent, I think someone said, of the students of the country. It is found in a variety of forms. I think there was some implication in what was said that it is found chiefly in the Christian Association movement, but all recognize that it is found as well in the church organizations among students. I think it would be fair to say that that implication that the Christian Associations are more of a student Christian movement than any of the church organizations is correct from the point of view that the Christian Association movement is more nationalized and internationalized than any student Christian movement on the part of any church or any group of churches. And yet if I should add anything to this point, it would be this; from the point of view of any individual campus, I think you will very often find that the student movement on any particular campus is as much, if not more, a student movement of those associated with the churches than of those associated with Y. M. C. A. or Y. W. C. A. I know of individual campuses, for example, where one church has as many students in one form or another of Christian work as the combined forces of the Y. W. and the Y. M. So looking at it purely from a local point of view, I would say that there is as much of this thing we call the student Christian movement on the part of the churches as there is on the part of the associations. But looking at it from the point of view of its reach areally, nationally, internationally, the Christian Associations might properly be called the Christian student movement *par excellence*, so far as this country is concerned.

I would be inclined to say also, and this was borne out by a number of the speakers, that when it comes to the question of purpose, spirit, content and technique, there is not quite as much difference between the Christian Association movement and those movements which are sponsored by the churches, as was implied by Mr. Day. While he was speaking I could think of church organizations on university campuses which had all of the strong points and all of the weak points that he assigned to the Christian Associations. And I could think also of Christian Associations which had all the strong points and all of the weak points that he assigned to the churches. I think it is true that

we are coming into a new day so far as reaching a common point of view as to the content of the Christian message, as to the way of presenting the Christian message, as to the necessity of student initiative, as to the necessity of open-mindedness and freedom from dogmatism and sectarianism, as to the necessity of utter reality in our quest of truth. As I come in contact with the church groups on campuses, I am not aware at all of any ecclesiastical control or of any bigotry of spirit, but find just as much of open-mindedness and freedom there, generally speaking, as on the part of any group of the Y. M. C. A. or Y. W. C. A. But the first point I would make in summarizing, is that student groups do exist, which might fairly be called a student Christian movement.

The second point which seemed to emerge from the discussion is that the student Christian movement, while it must have as its back-bone and nerve centers, as someone said, the students, yet it must also have the finest kind of adult leadership. It must have superior trained men and women both for the leadership of the church groups and of the Association groups, and I think we are getting a higher type all the time. And one suggestion which I would like to emphasize, which I think is very important although only mentioned I think by Mr. Keeler, is the necessity of relating the faculty in a more intimate way to the student Christian movement. The fact of the matter is, as I see it, the most progressive, constructive and radically Christian force on our campuses is to be found not so much in the student body as in certain individuals you will find in almost all faculties. A virile Christian man on the faculty will be more apt to see what the real defects of organized or conventional religion are than any one in the student body and he will be in a position also to know best how to proceed to overcome the evils of conventional religion and to bring in a more virile form.

We get illustrations of this all the time. Only last week at the Conference of Church Workers in Universities assembled at Champaign we had a very interesting session at which two students spoke who have received prizes for essays on the subject "What Is Wrong With the Church?" These students stated their convictions in a very fine way on that subject, but when a

more mature man, a church leader, a man nearly seventy years of age, spoke, any one could see the deeper penetration, the deeper sympathy, the deeper understanding of the way out, on the part of this more experienced person, than on the part of students themselves.

So it seems to me the student Christian movement will certainly gain in strength as we find ways and means by which we can relate to it not simply in an advisory and consultative way, but in an organic way, these individuals in our faculties who have the Christian point of view, who are profoundly concerned with every objective a student movement has, and who will be able to give to it the continuity, understanding, intensity, and direction it needs.

The third thing which emerged in the discussion is the necessity of a closer cooperation between the separate units of the student Christian movement. This has been the concern of many of us through the years, and some suggestions were made as to how we might realize this. I think the best suggestion was the one advanced by Mr. Shedd when he said that we should actually work together at common tasks and not be so much concerned about the form of organization. Whenever that is done a spirit of unity is reached. Certainly something is wrong when the Christian workers and students on any particular campus do not have some means of periodically looking at problems together, sitting around a common table and trying to analyze together what the real religious needs of that particular institution are and how best to meet them. In my own thinking it seems we ought to go beyond the idea of cooperation. I see no reason, if it is true we share similar convictions as to what the content of the Christian message should be, why we shouldn't go beyond mere cooperation to some higher form of coordination or synthetic unity. As many of you know, I was for many years a member of the staff of the Christian Association at the University of Pennsylvania. In this capacity I was both an official representative of the church and officially recognized as a Y. M. C. A. secretary. I was both at the same time. I wouldn't say that plan is applicable to other universities of the country, but it is something of that kind that we must try to realize. Al-

though it is true that the spirit of unity is worth more than any organizational unity, in the last analysis I think we will only get what we want as all these forces which ought to be together because they hold the same views, come together in some kind, not only of cooperation, but of synthesis, of coordination, of unity in the highest terms; and the best means emerging from the discussion this morning is simply this idea of close fellowship, of actually doing together the things that we see ought to be done.

The last point that I would mention, as having characterized all of the addresses, was the necessity of having some clearer objective, of knowing better what we are about, the question of what a Christian student movement should be for. There is undoubtedly more or less haze and uncertainty about this, and undoubtedly the confusion is responsible for a considerable part of the weakness of the student Christian movement today. It is also true, as two or three suggested, that behind the intellectual confusion, is a good deal of moral uncertainty. We must remember, as two or three emphasized, that the great majority of students are indifferent to religion. They are living protected lives. They are living lives altogether too comfortable. They are not compelled as was the student generation twenty or twenty-five years ago and before that, to face some of the realities of life. They are living in more luxurious homes; they are not so conscious of the needs of other people. And the question is, How can we get into this student movement an objective which will be compelling and clear enough to give it considerable direction and also to draw to it in a challenging way larger numbers of students?

The suggestion that was made over and over again during the hour was that we ought to be clearer about the place of Jesus Christ in this movement, and I don't know that we can have a better objective than that. I think if I should make any suggestion of my own here this morning it would be to call attention to the fact that the personality of Jesus Christ was the driving force in the first student Christian movement which started on the day of Pentecost just 1900 years ago. The power of the Spirit on that occasion certainly consisted very largely in a tremendous conviction that those 120 people in that upper room

in Jerusalem had, with regard to the significance and the meaning of Jesus Christ for human life. Something would happen if all of the church groups and all of the Christian Association groups could have again that same elemental overpowering conviction. There, it seems to me, as it has seemed to all who have spoken this morning, we will find the dynamic and the urge which will give this movement unity, which will make it really Christian, and which will enable it to accomplish what we want to accomplish by having any movement at all.

A FRIENDLY COMMENT

Bethany College, Bethany, W. Va.,
January 13, 1930.

Dear Doctor Kelly:

Recently there has been a great deal written and possibly more spoken on the subject of college students and thinking. It leads one to wonder if certain of these utterances are coming from men who have entirely forgotten the happenings of their own younger days. In fact it is a very pertinent question as to when students did think and, if they did think, along what lines? What sort of thinking was it—closely-knit, logical, and constructive—or was it of the hit-and-miss type? Furthermore, one should ask, How much of such thinking actually took place in the days of yore?

A little of the backward look would reveal that students have always been busy getting acquainted with tools, premises, and backgrounds for thinking. Their concern has been the discovery of the channels of thought. Literature, history, and philosophy have but indicated to them the courses of mind travel in the past. In this respect students of today are like their predecessors.

Now, as then, students are clever with mental schemes. Intellectually they are alert and especially good faultfinders. Adverse and destructive criticism is a major element in their mental gymnastics; however, the day reveals, as did yesterday, that some enjoy the classics, others the sciences, others mathematics, others modern languages and literatures. In this respect it would seem that the so-called college student has changed but little.

Now, as then, some write and talk using the thoughts of others. If the present-day youngster is in any way guilty of much repe-

tition of what has gone before in the way of thinking, so was his grandfather. The college student always has been, and perhaps always will be, guilty of feeling a sense of indefiniteness as regards his own worth and position. His ideas are always matters for uncertainty and criticism. Some day he hopes to be able to stand definitely for certain things and be recognized. Feelings of the same sort seem to have been current in the days of the sage of Israel. Why, therefore, belabor the present-day college student with a pedagogical cudgel; namely, the indictment that he does not think? When did his kind think, and how much?

(Signed) CLOYD GOODNIGHT

STUDENT WORKERS

A survey just completed by the National Student Federation reveals that during the year ended July, 1928, 46 per cent of the men and 23 per cent of the women in 763 American colleges and universities earned \$26,000,000 at more than 200 types of employment. The bulk of the students find "white collar" jobs, but thousands are engaged in automobile repair and service, domestic duties and the like. Some teach sports, others elementary or high school subjects. Odd jobs either unknown or carrying a stigma to the collegian of a generation ago are welcomed.

Women students are still handicapped by their sex, only 2 per cent of college women being entirely self-supporting, compared with 6 per cent of men who earn all their expenses. Sixty-four women's colleges partly offset this discrepancy with scholarships totalling more than \$1,000,000 annually.

Some students, it is revealed, work all night and sleep between classes. Education bought at such a cost is appreciated, but the possibility of too great a strain on body and mind is still a problem. Whatever the disadvantages of the system, however, the federation's figures reveal that college, to a representative percentage of students, is more than football and the social whirl.

**SHALL THE CHURCH COLLEGE TEACH STUDENTS
HOW TO THINK AND DIRECT THEM IN WHAT
TO THINK? IF SO, BY WHAT MEANS?**

N. J. GOULD WICKEY

The laws of man's rational experience cannot be violated in his religious thinking. When students enter the college, they discover that the thinking of the church is seldom up to the thinking of the college. When they leave the college, they find that their faith has been neither strengthened nor directed.

When the church looks at the college, it too finds a difference between the thought life of the college and of itself. The church endeavors to transmit that which it has received in the original package. The college, ever alert to keep pace with the advance of knowledge and to make its fair contribution, tears open the package and prepares a new one with the contents little disturbed. Not only this, but often the church finds that the college refuses to be subject to the mother who gave it birth.

Considered in all its bearings, the problem before us is undoubtedly the biggest and most vital one with which college administrators must deal. Morally, they have a duty to the church which founded them. Intellectually, they have a duty to truth and to youth. To be disloyal to either would work injury. The college administration is in an apparent dilemma. But we believe that this dilemma may be solved.

To support this conviction, we propose to discuss, first, some considerations which will enable us to come to a conclusion regarding the fundamental issue; secondly, some warnings which develop as a result of the conclusion reached; and thirdly, some suggestions for the practical carrying out of the principle developed.

I. SOME CONSIDERATIONS

Our answer to the problem of the responsibility of the church college for the thinking of the students involves our conception of the nature of the college, the status of the student's intellectual development, and the proper relation which should exist between the church and the college and the resulting attitudes

involved. These three problems touch fundamental principles which cannot be avoided and must be faced.

1. *The nature of the college.* A church college is a college of liberal arts. In whatsoever sense, active or passive, the term liberal may be used, it is admitted that there is much from which education has not been and should not be liberated, and there is much liberating which education has not done and perhaps cannot do. It would appear that, strictly speaking, education is illiberal rather than liberal. And, yet, as Dr. Anthony has written, "illiberal as a liberal education may be, it is the most liberating influence in the world." (CHRISTIAN EDUCATION, April, 1929, p. 401.)

Students will be freed from false notions and false methods. Courses in logic will help students to think correctly, prevent them from falling into errors in their own reasoning and from being misled by the fallacious arguments of others. This result may be obtained by other courses, for often the greatest course in logic is a course in English, or history, or the history of philosophy.

But our colleges are not institutions of methodology. There must be a content to the instruction. From the pragmatic point of view there are two types of knowledge which everyone needs to possess. The one is called specialized knowledge. We need to know the things which pertain to our particular kind of work.

The other type of knowledge is called general. There are certain great facts and experiences of every historic culture which all should know. Only as these are known and appreciated are the experiences of our lives adequately evaluated.

The college of liberal arts has as one of its functions the preparation or training of students for positions of leadership on the basis of the knowledge of the great facts of historic culture plus a more or less specialized knowledge of some specific field of human activity. The college must not become an institution of vocational or professional training, however noble and necessary such may be. One's professional training needs a background and a basis, if one is to enter any vocation with the proper attitude and understanding.

Thus, the church college will endeavor to seek and to convey the truth whenever and wherever found so that it may serve the student adequately. But this truth or any body of facts and principles will not be ends in themselves and will not be presented in static terms. Their goal will be the development of the student. The very nature of a college compels it to accept responsibility for the how and the what of the student's thought.

2. *The status of the student's intellectual development.* Do students know how to think and what to think? Perhaps, it is not necessary that the college attempt to direct students in the thought realm. Perhaps, they have already achieved, and the four years at college are one grand holiday of games, parties, and occasional lectures. Deans of colleges and workers with youth declare that students are thinking more than they did in any previous student generation. But we must remind ourselves that this is not to say that students are thinking more accurately than ever. In fact, much of current opinion is convinced that students cannot think.

For example, Bob Zuppke of football fame is not in favor of giving football back to the students because "students can't think." He says, "You've got to have experience to think, and they haven't any experience." Dr. L. T. Hites in his recent book, *The Effective Christian College*, has given us a careful analysis of the situation when he writes:

Most college students are unable to think through to conclusions. Most of them will never be able to think creatively, nor even constructively, for themselves. They are followers, not leaders; cooperators, not challengers. And, even those who lead are followers most of the time (p. 63).

It is my opinion that scarcely 20 per cent of our college students can think through their personal and religious problems. We do not find them thinking through their scientific problems; why should we expect them to be able to do it in the religious realm?

I would hasten to add, parenthetically, that students are not any different in this regard from adults. If students are rash, so are adults. If students draw wrong conclusions, so do adults.

If students "rush into action with half-baked plans," so do adults. It takes only a survey of the thinking manifested by adults in the realms of politics, economics, industry and international relations to reveal the immaturity of adults.

It is, therefore, not an unkind evaluation of the status of the student's intellectual development to say that he needs to be trained in both how to think and what to think. He needs to know something about the nature of proof and the principles of reasoning. He needs to develop the habit of criticizing propositions and examining the data upon which they are based. He needs the benefit of experience which he has not had. The student's experience may give some of the necessary training and development of habits, but the tuition would be very high and the number of failures exceedingly large.

3. *The relation of the college to the supporting denomination.* The relation may be absolute ownership, election of a majority of the trustees by the church body, confirmation or nomination of trustees by the religious group, and provision that a majority of the membership of the college board shall belong to the given denomination. But such is wholly legal and formal. This relation must be vital.

This vital relationship does not exist for the sake of the educational development of the institution; nor necessarily for the securing of funds; nor for the securing of a definite student constituency; nor insuring the religious life of the college, although it is believed that many colleges have drifted from a distinctive Christian character and influence after being released from the legal bond of the denomination. In the last analysis the reason for maintaining a close relation, or some relation, between a college and a denomination is for the sake of the life of the church itself. A church stands or falls with its schools. The college takes the material offered by the church and molds it into a "stream of intelligent faith, trained power, and consecrated leadership." We might speak of this relationship as that of mother and child. To be a child means more than to be fed and clothed. It means adherence to the mother's ideals, the defense of the mother's purity, and the support of the mother in her weakness.

If the college be the child of the church, then the relationship must be characterized by loyalty. This involves steadfast service, protection, and maintenance of interest and affection. We are aware that loyalty is a dangerous virtue, since it is allied with partisanship, tends to limit growth by adhering to things as they are, and often is allied with irrationality. We are aware also that we are open to the charge of stressing churchianity rather than Christianity. But we would reply that we are not asking for a "mind-and-spirit-dwarfing sectarianism;" we are pleading for a wholesome denominational consciousness which retains and appreciates the values of the past and is aware of needed changes in the future. And we are frank to declare that we believe that it is part of the work of the church college to develop and to reflect such a consciousness.

As an institution of the church, the college must realize that there is a Christian interpretation of the facts, that it is not enough to present the bare facts to the student. President Soper of Ohio Wesleyan University expressed in his inaugural address what we have in mind when he declared:

The Christian college is also in duty bound to let the student see that there is a Christian interpretation and that it is consistent and reasonable and can be held without doing violence to any of the facts.

It would appear that the relation existing between a church college and the denomination is such that the college must direct the student in what he thinks. The student would not be compelled to accept as his own the conclusions of the teacher, but he would have presented to him a definite and positive interpretation of the facts and experiences which he may or may not accept. The college is in duty bound to testify to the truth as at present known.

Thus, after a consideration of the nature of the college, the status of the student's intellectual development, and the relation of the college to the church, we are brought to the one conclusion that the college shall teach the student how to think and direct him in what to think. But immediately a host of questions come to our minds and compel us to pause before we attempt to carry out such an educational policy.

II. SOME WARNINGS

1. *The student must maintain a correct open-mindedness.* While the student is receiving all the facts and the theories based thereon, he must be assisted in maintaining an open-mindedness which does not omit any values. I do not fear that our teachers will close the minds of the students; but I do fear that the students in their effort to be open-minded will miss many of the great facts and values of life. President Brown of Drew University tells the interesting story of a prominent teacher delivering a series of lectures in the field of ethics without mentioning Jesus. He was asked why he did not refer to the outstanding teacher in the realm of morality, the Founder of Christianity. The lecturer promptly replied, "I would have done so if I had thought about it." Such open-mindedness is blindness to real truth and real value, and is not characteristic of the really scientific mind.

Further, this open-mindedness must be willing to come to conclusions. There are those in certain educational centers who would advocate never coming to a conclusion, lest some unknown, at present, fact might later be discovered and the conclusion impaired. It needs to be pointed out that fear of a conclusion, especially regarding the fundamentals of life and conduct, is quite likely to lead one into very dangerous avenues. We contend there is something "beyond agnosticism," and there is an "adventure for cynics" which must be made. In an age when there is developing a subtle kind of agnosticism and cynicism, Warden Bell's warning is most timely and needs serious consideration by all leaders of youth. He says, "The most immoral man is he who has ceased to strive toward a something greater than himself. To abandon such struggling is the crime against life."

Again, open-mindedness does not require the throwing of one's life in the way of temptation in order to be able to understand all of life. The story is told of a college man who thought he would not have strength to resist temptation unless he placed himself in the way of it, and that increased strength of character is dependent upon character being tested. Because of this false open-mindedness he deliberately placed himself in the way of

temptations to drink and immorality. As a result, this student experienced the penalty which Pope in his *Essay* predicts.

2. *Denominational loyalty must not hinder loyalty to truth.* Denominational loyalty involves loyalty to its dogmas. A dogma may be defined as the expression of a spiritual consciousness in terms of the understanding of the age in which it was declared and accepted. But no age is omniscient. Consequently, there can never be a final and perfect statement of Divine truth in such form as to be acceptable in all centuries. "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (1 Cor. 13: 9, 10.) Each generation must think through the facts of religious experience and knowledge in the light of its own knowledge and experience. The past has not been the receptacle of all truth. We have the promise that, "When He, the Spirit of truth is come, He will guide you into all truth." The acquisition of truth is not an immediate act; it is a process.

We often hear of "the teaching function of the church." Have you ever heard of the thinking function of the church? I wish to stress that. I am inclined to believe that the educational institutions of the church must be its thinking arm. In the light of advancing knowledge and experience these institutions should rethink the church's doctrines so that youth may obtain them in terms and forms understandable in this day and age.

This will allow for denominational loyalty and at the same time for a freedom which will criticize formulas and data. The college could not be charged with the repression of thought. The college would be a stimulation of the student in his thought life.

The past has seen many colleges refuse to maintain their denominational relations. Various reasons may be given to account for this situation, but no doubt one prominent reason is: the college could not and would not maintain a dual conflicting loyalty. Where the doctrinal position of a denomination is untenable, denominational loyalty would mean disloyalty to God. For such a denomination there should be a respectable burial with the following words placed on the monument, "Blessed be the dead denomination." The Kingdom of God, as "the fellow-

ship of created spirits with the God of holy love, and with each other in love," in the words of Haering, is a developing and growing power. The denomination which does not keep abreast with knowledge and truth is a hindrance to the Kingdom rather than an aid. The church has been preaching the value of self-sacrifice for the individual. We believe this is just as valuable for the group, whether it be an individual church or a whole denomination. Only as denominations die to outworn doctrinal positions and arise to formulas intelligible to the present generation shall they experience the indwelling power of the Spirit of all Truth. Only as the denominations are willing to do this can colleges be loyal to both denomination and truth.

3. *The church college is not a proselyting station.* The church college is first of all an educational institution. It may have as its primary function the rendering of aid to the supporting denomination, but nevertheless it must never be forgotten that it is an educational institution. Few church colleges were originally established to win converts. Colleges may exercise an evangelizing influence, but we question whether this should be their primary aim.

III. SOME SUGGESTIONS FOR MEETING THE COLLEGE'S RESPONSIBILITY

Being convinced that the church college should guide the student in what he thinks and conscious of undesirable conditions which might develop as a result of accepting this responsibility, we are now in a position to consider some suggestions as to how the college may meet the situation in a desirable manner.

1. *Definite courses in the Bible and religion in the curriculum.* Dr. Hites in *The Effective Christian College* has given us the benefit of his extended study of the problem regarding the courses which should be in the curriculum of the effective Christian college, and apparently has concluded that there is little need of the study of religion as such. What he tends to affirm we can accept, but what he tends to deny we cannot accept. He affirms that all departments must be correlated in the religious instruction of a college, but he tends to deny the value of content courses in religion. (See p. 162.)

While I am quite conscious that a course in religion or the Bible does not make an individual religious, I am convinced of the importance of content courses in the department of religion. Whatever criticism may be offered of the methods used in the Bible courses and the course in apologetics which many studied some years back, it must be admitted, at least such was my experience, that they gave one something whereby he could evaluate his own religious experiences and a foundation for meeting those experiences for which he was really not prepared. And there are many evidences that students today crave courses wherein there will be something definite and positive, something to hold to, something to believe in, something to be guided by.

Naturally there will be required and elective courses. The required will be primarily in the junior college period. These will be of such nature that the student will be orientated to the great problems of life in the light of the religious experiences of others. In this period there should be developed an appreciation of religious facts and experiences and an ability to judge these whenever and wherever found. The courses offered in the senior college may be elective. These will be such as will fit him for that church leadership which every student should feel it his duty to assume. These elective courses may thus be of both the cultural and professional type.

A word should be said concerning the correlation of all the college departments in the religious instruction of the institution. If religion be something which can be put into a watertight compartment, then the teaching thereof can be and should be limited to one department of a college. But, in our estimation, religion comprehends all of life and all life must be related thereto. If this be true, then all departments must make active efforts to show their relation to the great problems and experiences of religion. Under Dr. R. L. Kelly's inspiration a host of colleges will during this year secure information on just this very point. If I may assume the rôle of a prophet, I predict that we shall discover that other departments in our church colleges are exerting more influence towards developing the religious life than we have given them credit for in the past.

Let us note the significance which the department of mathematics may have in this direction. A lady once said she would rather study geometry than any other subject, and when asked, "Why?" she replied, "Because God geometrizes continually." A professor of mathematics tells this interesting experience. One day while out for his usual walk, he noticed an automobile suddenly draw up to the sidewalk and stop. The driver got out of the machine and approaching the professor extended his hand. The professor could not recall his name, although his face looked familiar. Then the apparent stranger spoke. "I don't wonder that you don't remember me. I was never a shark in mathematics, but I got out of your class a philosophy of life which has kept me in line ever since." Whether you think such is a phase of inculcating religion, I do not know. But this I believe: that mathematics teacher had enabled that young man to come to grips with the realities of life and as a result thereof his life was different from what it would have been otherwise. He was experiencing some of the very essence of religion.

No doubt the question has come to your mind: Can religion really be taught? There are two facts which bring religion within the scope of being taught. First, if a person lacks that attitude or relation which is called religion, it is possible for him to be led into its possession. This is the primary aim of such educational agencies as the Sunday school, the Bible schools, young people's organizations, etc. Even preaching itself presupposes that there is something about religion which may be taught, for the purpose of preaching is to bring souls to Christ, to lead them into that relation which will enable them to know Him whom to know aright is life eternal. The whole theory back of Christianity, the philosophy of the Christian religion, is that we can get men and women to love that which at present they do not love. It is often contended that we cannot change people's emotions and affections. The history of preaching would contradict this contention.

The second fact which brings religion within the realm of being taught is this: when that life or attitude is first possessed, it is little more than an impulse. In the language of the Bible, its possessor is a babe. What does this mean? It means that

such an individual must be so trained and directed until his whole being moves in harmony with the laws of God. There is such an experience as growth in grace, and our spirits must go through a process of training before we shall be able to react in any degree aright to the Spirit of God. We can train our children to recognize their Master's voice and to respond to its appeal. Appreciation and insight in religion may be developed.

2. *A new Christian apologetic.* We believe that there is need of a new apologetic if our students are to be attracted by, their attention held to, and their interest developed in the courses in the department of religion. This apologetic must center around personality. The development or self-realization of the student must be its aim. The needs of the student will be kept in mind. There will be a most sympathetic relation between the teacher and the student, closer than that which exists in any other department. The teacher will not be shocked at the "unorthodoxy" of the student. He will realize that all healthy minds have their periods of doubt and questioning and that such are not the result, always or necessarily, of moral delinquency.

Furthermore, the new apologetic will be more concerned with awakening the creative thought of the student than with filling the mind of the student with dogmas already formulated. It will recognize that while truth is eternal and unchangeable, our comprehension thereof changes and grows with increased knowledge and experience. Religion will be presented as a changing and growing experience.

This is not to agree with Professor Wieman of the University of Chicago in his recent declaration that the Christian apologist "should present all our most sacred beliefs and programs of action as tentative and experimental." We agree with him that a "parent may dedicate himself to fostering the highest possibilities of a child, not knowing what these possibilities are;" but we would contend that the parent does so because he believes that the possibilities are possible and so far actual. Although I may be willing to be convinced of the untenability of a doctrine, yet so long as I hold it, I hold it as true so far as my knowledge and experience goes, and, so far, I would be willing to bet my life on

the realities with which such a doctrine may be concerned. For the really religious mind there is no "baffling skepticism"; there is always an "I know and am persuaded." And, yet, the religious mind does not prevent "the spirit of inquiry which can recognize and correct its own errors." The religious mind is ever alert for new truths which may bring him into closer touch and communion with his God and realities.

3. *The Christian personality of the teacher.* Years ago the important thing in the educational process was the content of the textbook. Then the method of presenting the text became of vital concern. This has grown to such an extent that today the normal schools and the state teachers colleges have become so entangled in the web of method that they are yearning to be released. Within the past few years the significance of the teacher has come to the fore, and that rightly so. With the stimulating addresses on the great teacher delivered at Chattanooga last year still ringing in our ears and lingering in our minds, it is not necessary to stress this point on this occasion. Suffice it to say that we believe that the teacher is the crux of the success or failure of the educational process.

If the teachers in our church colleges are to exert that molding influence which is their part and function then there must be in their own lives an exaltation of the Christ. If our colleges would make that contribution to their students for which the students are asking, if the lives of the students are to be given direction and unity, then the college must awaken in the student life a great love for a great personality. If our college faculties will say to the student bodies, "For us to live is Christ," and will hold Him up so that His name is reverenced, faith in Him is increased, and love for Him deepened, there will develop in the student body the conviction that He is the Way, the Truth, and the Life. And the church college will have become that instrument of the church whereby the students learn what to think and whereby an educated leadership is supplied which adequately serves the church and whose leavening influence will transform civilization. The spiritual passion of the teacher will expose the student to religion in a way that courses, as such, cannot do.

SIX SOURCES OF SUPPORT

ALFRED WILLIAMS ANTHONY

The sources of income from which both annual budgets and endowment funds may be provided are at least the following:

Paid Services

For the service rendered by the college the chief recompense is the educational contribution made to individuals and to society. The chief cash receipt comes in the form of tuition.

How much tuition shall be charged is a moot question. This must be determined by a number of factors including the character and wealth of the constituency served, charges made by similar institutions, at least within the state including the state university, and the character and cost of the educational facilities provided.

A less important source of income is the charges made for rooms, board, laboratories and other chiefly administrative expenses. A careful examination of these receipts will in many instances reveal the fact that if all overhead expense, interest on investments and depreciation allowances were included, there would be no net income.

There is a decided tendency today to increase the tuition charge and have it cover what may be called the cost of tuition, that is, the salaries of the teaching staff.

Alumni Support

Alumni loyalty funds have been built up in many places, particularly during the last twenty-five years, some of which bring large revenues to their Alma Maters. Sometimes, however, the term "loyalty" is a bit of a misnomer inasmuch as pressure to give and join the procession of alumni is brought to bear so great as to take away at least the joy of giving if not, indeed, making some of the alumni resentful and less liable to give in larger ways.

Nevertheless, the alumni are properly regarded as the most ardent and devoted friends of the institution and the most liable,

after the lapse of time for the accumulation of property, to make grateful returns to the institution.

Supporting Groups

A large number of the liberal arts colleges were founded by, and are the children of, religious organizations, or similar groups of people, gathered around a common idea and a common motive, in whom abides a sense of responsibility for the institution. Denominations and individual members of denominations, because of the denominational tie, for many years have been, and at present are, conscientious and faithful givers to their several colleges.

Local Support

While some colleges are located in the country, or in very small hamlets and villages, most of them are in the midst of what may be called the substantial, middle-sized towns. It is rather an important feature of a college's prosperity to have about it a community of sufficient size to furnish a good many students and at the same time to feel the importance and the distinction of the institution. These residents of the community of which the college is a part naturally take pride in the college and in time become, under favorable conditions, substantial and hearty supporters of it.

Two motives in process of time emerge for this support. One is that the college is recognized for its educational and social value as a worth-while charity to which funds may be confidently given with the knowledge that they will be converted into real service to human welfare. The other motive, more commercial in character, arises when the community recognizes that the college is one of the greatest assets for business and for the fixing and the stabilizing of real values. These people recognize that the college puts in circulation a large amount of money through the ordinary channels of trade and for special features of its work, when erecting new buildings and as it draws from time to time large concourses of people together. The fact that the college is exempt from taxation has long since ceased in most communities to be an objection to it, its value from the business

point of view being recognized as more than an adequate compensation for the loss through taxation.

A Select List of Individuals

Every college president in the course of his experience assembles in his notebook a valuable list of prospects and actual contributors to his work. To some of these he can turn in almost any emergency and find ready response to his plea for annual deficits and for special plans and purposes. In many instances these are the chief reliance of the president for the continued maintenance of the institution which he directs.

The Very Wealthy

Wealth in our country has accumulated with a marvelous rate of speed and during the last twenty or twenty-five years, especially during the last ten years, has come into the hands of new possessors. The number of millionaires and multimillionaires increases annually. According to the last report coming to my attention, there are listed 17,551 millionaires in the United States, and this figure is not quite up to date. The number of multimillionaires is known to be approximately 2,300 and there is even a list of what might be called "The Gilt Edged Four Hundred" of persons, practically 400 in number, who receive an income of more than one million dollars a year.

Certain of these persons, but a relatively small proportion of them, are known to be regular and conscientious givers to all forms of charity. To these few, college presidents are constantly turning, wondering how best to secure favorable attention. These few known benefactors of large means have been obliged to put around themselves a cordon of guards, almost to barricade themselves within inner offices, and the president finds that there are secretaries, advisers, intermediaries, door keepers, committees, organizations and even incorporated bodies, which are intended to protect some of these known possessors of the largest wealth. It is a heavy burden they bear, if not, indeed, a penalty inflicted upon them because of their wealth and their known generosity.

I raise the question if the time has not come when college presidents should seek to discover, each in his own vicinity or

each through some personal avenue of approach which he may find, one or more of these millionaires, or multimillionaires, who are not yet enlisted or known to be committed to charitable objects, and seek to discover how best to awaken the interest of these individuals in the work and virtues of the college. It is a deed of mercy to bring properly with correct psychological methods, the story of an educational institution to a rich man who has been all his lifetime accumulating riches, and show him that in expending, giving, distributing, there are joys and compensations greater than those of accumulation. All men recognize that sooner or later they must part with wealth. A larger number of them than is commonly supposed is seriously concerned with the question of when and how to let go of property.

It is becoming a common conviction of a large number of people that to die possessed of wealth without doing some social good, either during life or at death, with the wealth which society has made possible, is a social disgrace.

It is obvious that the dearest charitable object in the minds of most men is that of education,—the effort to teach children and rising generations the wisdom which age and former generations have accumulated through experience.

WILLS AND TRUSTS

A new book *The Preparation of Wills and Trusts* by Daniel S. Remsen, Esq., of the New York Bar, commands the attention not only of lawyers and financiers but also of all persons who are building up permanent funds. It contains in revised form the substance of a book on Wills which has made its author well known throughout the country. Its entirely new features deal with trust agreements, the principles which are embodied in them and the laws governing them. It is a large book, running to almost 1200 pages, and it has a corresponding price, namely, \$20.00, yet its value justifies size and price.

The language, although chosen for lawyers, is clear to the lay mind. Presidents and treasurers of colleges and other charitable organizations will find long-abiding values in this volume.

A. W. A.

THE STUDENT WORKERS' ROUND TABLE

HARRY T. STOCK

FINANCING CHURCH WORK AMONG STUDENTS

WHY STUDENTS OUGHT TO HELP FINANCIALLY IN THE PROGRAM
OF THE CHURCH

DONALD L. HARTER, Student, State University of Iowa

Students should realize the value of the church as an institution which has been employed in building up and preserving the rich culture which they enjoy.

The church is our corporate expression of religion which is the inspiration to higher levels of life. The church is enlisted in the cause of public welfare of all kinds. The church has founded colleges and universities throughout the land which have been influential in the intellectual growth of America. The church has been a great force in the search for truth. Charles Ellwood, professor of sociology at the University of Missouri, has said, "If religion should cease to throw its weight upon the side of intellectual honesty, the open-minded love of truth, and the service of humanity through the discovery of truth, it is safe to say that the springs of scientific inquiry would dry up within three or four generations."

Students, understanding their indebtedness to the church as an invaluable organ of service in the making of a better world, ought to help financially in its program.

"IS HIS CHURCH A PASTOR'S FIELD OR IS IT HIS FORCE?"

WARREN F. SHELDON, Secretary, Wesley Foundation
Joint Committee

Elders may address this question to a candidate for the ministry. Doubtless they hope the young man will have the discretion to say "Both," since that is the only monosyllabic answer they can approve.

The university pastor needs a double portion of vital religion all the time. Being Christians is our basic business.

"But Cristes lore and his apostles twelve,
He taughte, but first he folwed it himselfe."

Are the students part of the university pastor's "field" or are they part of his "force?" For his basic business, obviously, the answer is "Both."

Maintaining a vitally religious program in a university community costs money. For this phase of the business, are the students part of the pastor's "field" or part of his "force?" Isn't that a fair question? Is there more than one fair answer?

We can have all the religion we want:

"Blessed are they that hunger and thirst after righteousness."

Having religion and desiring to have it, we can have, also, all the religious facilities we can pay for. Students can and do give and get money for anything they think they want and for many things they think the university needs. They can give and help to get money for religious facilities. If not, why not?

What doth it profit anybody to aim at nothing and hit it?

STUDENT FINANCE DRIVE

WILLIAM E. McCORMACK, Pilgrim Foundation, University
of Illinois

There is no difficulty in securing money from students even when they are in school on very limited sums. This was proved in the case of our drive for the underwriting of a current budget for the student work of the Pilgrim Foundation at the University of Illinois. In a meeting at the beginning of the school year our courage was mustered sufficiently to ask the students for \$750 to be divided between the various types of student enterprise, including a pledge to church expenses, and to caring for a student in Talas, Turkey. When this was presented to the Council it was considered excessive, but they were willing to allow it if the Chairman of the Finance Committee, Wm. C. Schulte, felt that he could secure that amount. Here is the way he went about it.

First he talked with the Chairman of the Personnel Committee and every student of Congregational preference was called on in friendliness to invite him to take part in the work of the

Pilgrim Foundation. This was highly important, for their first meeting with students at the beginning of the year was simply pleasantly social. Then the organization for the finance drive was made. A pledge card was printed having on the back the budget indicating where the money was to be spent. The student residence districts were divided into small divisions over each of which was placed a Captain with several subordinate workers. To each was given a small number of cards on which had been written the names of individuals whom they were to see. No person was to see more than ten. Three days were set in which the canvass was to be completed, and each evening a report was to be made to the office of the Pilgrim Foundation where the Director and the Chairman of the Finance Committee were available. Further inducements toward reporting regularly were cider and doughnuts and a scheme for showing the success of the drive as the days passed. The workers were instructed to secure pledges on a weekly payment basis and the printed cards indicated that our expectancy was at least fifteen cents a week, and not more than one dollar a week. To our utter amazement, on the second evening we discovered that we had pledged our budget and on the third evening we had reached slightly more than a thousand dollars in pledges. A letter of acknowledgment of the pledge was sent to each pledger, and a small packet of envelopes followed the letter.

A brief word should be said concerning the payments of these pledges. Most of the payments are made regularly and with apparent concern over them on the part of the students. All are stimulated in their payments by receiving at the end of every two months a statement showing payments made and balance due. According to our records, we anticipate only a 15 per cent shrinkage during the year.

UNIVERSITY STUDENTS AS WEEKLY GIVERS

MARTIN S. BRYANT, Pastor, University Baptist Church at
the University of Illinois

Participation of students in the financial program of the church while in the university is a matter of developing the spirit of stewardship in the lives of our students.

In this development there are three things which must be more than borne in mind; they must be done. (1) There must be education to develop interest, (2) there must be something to touch the heart-springs, and (3) there must be the continual practice of stewardship at the same time that the spirit of it is being developed. People are not interested in things about which they know nothing. It is Dr. P. H. J. Lerrings who says, "The thrust of the church will equal the warmth of the inner life. The service accomplished will never exceed the heat present." And the old adage is still true that we learn to do by doing.

While of course these things are continually kept before our students in sermons and otherwise, yet the first and second of these points—education to develop interest and something to touch the heart-springs—we largely work out through our Departments of Missions, Devotional Life and Life Service Guidance.

This school year our Department of Missions at its monthly Tuesday night meeting, besides making a study of Dr. F. W. Padelford's book, *The Kingdom in the States*, has worked out the seven public Baptist Young People's Union meetings of the year:—December 8, "An Evening with Great Missionaries;" January 26, a stereopticon service, "Around the World in Forty Minutes;" February 9, "The Establishment of the Church in Burma;" February 16, "The Triumph of the Cross in Japan;" February 23, "What I Get From My Reading of 'All in a Day's Work';" March 2, an address by Reverend P. E. Alden of the American Baptist Foreign Mission Society; and May 11, "Missions Up to Date"—a review of the previous years' issues of the magazine *Missions*.

Our Department of Devotional Life in the monthly Tuesday night meetings has recently completed a study of *Stewardship in the Life of Youth* by Williamson and Wallace and is now making a study of Fosdick's *Meaning of Prayer*, besides sponsoring the public Sunday night B. Y. P. U. services of November 10, April 6, and May 4, upon the subjects respectively "What I get from my reading of First Thessalonians; the Gospel of John; and Paul's Letter to the Romans."

Our Department of Life Service Guidance at its monthly Thursday night meeting is this year making studies of *The Choice of a Life Work* by Murray, *Finding Your Life Work*, Soper, *The Choice of a Vocation*, Worthley, *How Can I Find My Calling?* Gilkey, and *Making Life Count*, Harry. They are also having two Sunday night B. Y. P. U. services.

Our "Annual Church Membership Sunday" comes the third Sunday of the University year. This school year it fell on September 29. We followed a plan worked out after many years of experience. During the week preceding September 29 two letters were sent out—one to all of last year's constituency who are back this year, and the other to all those entering the University for the first time this year. In the first we stressed the fact that, as had been announced, the following Sunday would be Church Membership Sunday and expressed the hope that all would make it a point to come to the service and there that Sunday renew their allegiance to the church, and likewise to come, having thought out the matter honestly and prayerfully before leaving home, prepared to register the exact amount they would give each week for the school year to help make possible the program of work of the church for the year. This is put upon the plane of their sacred duty and service, and that, in the church, and voluntarily, are the place and way to do it. This lifts it above a "drive" or personal solicitation. Another similar yet somewhat differing letter is sent to the new students, but making it more of an invitation and privilege.

When I went into the pulpit at promptly 10:30 I took with me one of our faculty men who, as a student, was a charter member of the church at its founding sixteen years before, and one of our young women, a junior and a member of our Student Council.

After the period of worship and before the brief sermon of the day, I then quietly stepped to the front of the pulpit, asked all to take from the hymn book racks one of the combined church membership cards and pledge blanks. I then carefully explained our plan of church membership and weekly giving. Following my explanation or presentation the faculty man and

junior girl each added an appropriate word. I then asked that no one fill out his card then but that we take a moment to do it together after the sermon. I then spoke briefly upon "The Spirit and the Purpose of Our Church Membership." After the sermon one of our graduate young men offered prayer, and then we filled out our cards together and as we passed out of the auditorium each one handed his card to a young man at the table in the vestibule and received his numbered package of envelopes in return. It was beautiful and impressive. Of course many did not make pledges. It must be remembered that we are dealing with a crowd, practically every one of whom, unfortunately, has never had any training as a weekly giver before coming to the University.

Eliminating all not students, 122 students had made weekly pledges for the year, averaging 25 cents per week per student or \$8.75 for the year per student or a total for the year of \$1,067.50. Our students like it and come to church with real pride and joy and drop their envelopes into the offering. Of course there is a shrinkage but I am sure it is proportionately no larger than in any church if as large. Any shrinkage is more than made up in the loose offering.

I am convinced of the plan. I believe we are teaching our students something of stewardship. Church membership means nothing unless it carries with it the weekly envelope.

FINANCING OF UNIVERSITY CHURCH WORK BY STUDENTS THEMSELVES

WILLIAM M. HORN, Pastor, The Lutheran Church, Ithaca, N. Y.

The Lutherans at Ithaca rate in numbers next to the smallest denomination at Cornell University, having only about 200 active Lutheran students in both the University and the Ithaca Conservatory of Music—165 men students and thirty-five women students. In Ithaca and Tompkins County, about one hundred more Lutherans belong to the church. Yet they worship in one of the most beautiful church buildings in central New York, without a cent of debt on it, and they broadcast every service over their own radio, WLCI, the Lutheran Church of Ithaca.

The greater part of the money needed for the \$150,000 church was raised by the Synod of New York and New England, which also pays the salary of the resident pastor; but \$25,000 of this was raised by the local people, and overpaid; the radio broadcasting set was presented to the church by a student who had been baptized in it; and the local people, none of whom is wealthy, townspeople or students, take care of the budget of the church. Seven eighths of the entire membership are connected with either the University or Conservatory; even the children in the Sunday school are for the most part children of professors, or married graduate students. So that for all practical purposes we may speak of it as a truly collegiate church.

This year, 1930, the budget is \$9,155, distributed as follows, and to be raised from the following sources of income:

Proposed Budget for 1930

<i>Expenditures</i>	<i>1930</i>	<i>1929</i>
Advertising and printing	\$ 275.00	\$ 275.00
Fuel and supplies	1,100.00	1,175.00
Gas, electricity and telephone	550.00	520.00
Taxes	\$300.00	
Water	50.00	
Insurance	400.00	
Interest	500.00	
	_____	_____
Music	1,250.00	1,250.00
Office	1,350.00	700.00
Radio	600.00	800.00
Repairs	250.00	250.00
Social	500.00	750.00
Janitor	150.00	75.00
Pastor's automobile upkeep	600.00	480.00
Pulpit supply	300.00	
Travel	200.00	250.00
One-half of note	250.00	150.00
Quota to United Lutheran Synod of New York, on basis of \$5 per local communing member (76)	800.00	900.00
Assistant to pastor	380.00	
	600.00	
Total	\$9,155.00	\$7,575.00

Prospective Sources of Income, 1930

Weekly envelopes	\$2,500.00
Plate offerings	1,200.00
Christmas offering	355.00
Gifts	1,200.00
Sunday school	600.00
Alumni	800.00
	<hr/>
	\$6,655.00
Necessary Easter offering	2,500.00
	<hr/>
Total budget	\$9,155.00

The weekly envelopes are sent out at the beginning of the year in a canvass among all newcomers. Every student of the Lutheran faith coming to either the University or Conservatory is by that very fact a member of the church at Ithaca, provided he communes at its altar at least once during the year, and contributes regularly to its support. This canvass is undertaken by students, and men and women are sought out who have sold books, or aluminum, or other things during the summer for their own college course. In this way we get the value of experience.

The Christmas offering is from alumni, friends, and people at Ithaca whose contributions represent a large part of the subsidy under which the students can come up to a successful support. The other part of the subsidy is from the Synod of New York, which pays the salary of the resident pastor.

There are about two hundred alumni who send in some contribution each year to the work. One of these groups is organized. There is an annual meeting of the New York Alumni, numbering about sixty-five. The alumni also have two representatives on the Board of Directors of the Corporation.

The Easter offering is being raised now by committees from the local people, the students, the alumni, and friends. Of the total amount, \$2,500, more than \$2,000 will come through the students, University people, and alumni. This means that the students will raise or contribute very nearly \$7,000 this year. The treasurer of the church reports on March 1, 1930, receipts from January 1, of \$1,947.78.

This matter of student responsibility is not singular; every student work can do it if it will. We have been at it for thirteen

years; the first year we had a budget of only \$300; the second year, \$800; the third, \$1,200; and so on. The main thing is that they shall feel their responsibility. True, we have a church that started with the students, and into which the townspeople came afterwards; but in a local congregation ways can be found of giving the students responsibility. One way would be to turn over to them the entire evening service, and let them take care of every expense; there are other ways, too, that an alert pastor may think out. The second thing is to expect them to give, and not to coddle them. No one should give less than 10 per cent of his income to the Lord; if the pastor does it himself, he can talk to others about doing it too; and in this way raise up a lot of active and giving laymen and laywomen for the church.

The main thing is to get the idea—and persist.

A "CAMPUS CHEST"

M. WILLARD LAMPE, Director of the School of Religion,
State University of Iowa

Last fall Jews, Catholics and Protestants organized at the State University of Iowa a "Campus Chest." This was a cooperative canvass of the faculty and students for the financial support of the Newman Club (Catholic), Hillel Club (Jewish), and the Christian Association (a combination of Y. W. C. A. and Y. M. C. A.).

The mechanics of the plan were as follows. A general campaign committee was created consisting of four faculty members, one officially representing the Newman Club, another the Hillel Club, and the third the Christian Association. These three then elected the Dean of the College of Commerce as chairman of the committee. The general secretary of the Christian Association was requested to be the active generalissimo of the campaign. Under his direction student and faculty teams were organized. The campaign opened with a dinner of all the canvassers, the speakers being chosen so as to represent all groups, *viz.*, faculty, men students, women students, Jews, Catholics, and Protestants. The fellowship and idealism of this occasion were very impressive.

Each contributor had the option of designating his pledge to any one of the participating organizations, or of making an undesignated gift, in which case the pledge was pro-rated (as explained on the pledge card) as follows: 83 per cent to the Christian Association, 12 per cent to the Newman Club, and 5 per cent to the Hillel Club, these figures representing the proportionate student enrolment.

Unfortunately, because of conditions over which the committee had no control, it was impossible to complete the campaign, especially among the faculty, within the time expected, and plans are now under way to finish the canvass. The receipts to date are over \$2,000.

FINANCING STUDENT WORK

HARRY LONGLEY, Rector of Trinity Parish, (Episcopal),
State University of Iowa

Experience leads me to the conclusion that, in state universities at the present time, it is impossible to obtain adequate financial support or reasonably large offerings from the students themselves. Fifteen or twenty cents a week to the church is the present average and improvement seems unlikely. All plans fail. Even envelope plans for systematic giving have proven unsatisfactory.

However, it has been possible to increase the financial support of student religious work by letters to parents. At the beginning of each semester, a letter* explaining the nature of the church's work on the campus goes to parents and they are urged to write to their children away from home regarding the religious opportunities on the campus. In the letter, a definite sum of five dollars a semester is asked of the parents. About 50 per cent of the parents so solicited respond, some sending the exact amount, none less, some more. In some cases, very fine letters are received explaining why no contribution at all is sent. This plan has met with like success over a number of years.

As to special offerings, a few years ago, at the State University of Iowa, we altered an old house making a student center

* Sample appended at the end of this article.

of it at a cost of \$7,000. A large part of this was raised easily without any campaign other than personal solicitation from alumni in the state. Students were unable to give more than about \$200 of this amount.

Last year, the local student club sponsored a national student offering during the Lenten season, to send a student chaplain to the University of South Dakota where the local church constituency could not support the kind of man needed. An extensive plan for mailing information and solicitation was used. Elaborate posters were devised suggesting the sacrifice of sundaes, dances, and movies in order to increase the offering. Individual offering envelopes were mailed to almost 20,000 students. A definite system of follow-up letters was used with campus representatives. But the offering from 28,000 Episcopal students in this country was only about \$1,000. Yet it is hard to see how the campaign could have been more carefully devised and carried forward.

In conclusion, I am forced to the opinion that efforts to obtain adequate amounts of money from students (in state universities, which is the field of my observation) seem, at best, to fail. But parents and alumni respond eagerly to appeals; and, in responding, find an increased interest in the religious work of the campus.

THE EPISCOPAL CHURCH
TRINITY PARISH

at

The State University of Iowa
Iowa City, Iowa

Harry Longley, Rector

September 30, 1929

Mr. W. W. Smith

Newton, Iowa

Dear Mr. Smith:

Doubtless, you have paid a great many bills incident to Helen's career at the University of Iowa. Is it not fair that the Church which ministers to well recognized spiritual needs should ask some help in carrying on its work? The Diocese of Iowa gives \$300.00 *a year* for the furtherance of student work at Iowa City. With 200 Episcopal students in attendance at Iowa, you can readily see that this is very small.

We believe that we can increase the effectiveness of student work in ratio to increased support.

This letter does not ask for more than \$5.00 a semester but the writer does cherish the hope that you will, with all the other expenses of a University education, be willing to give this for the Church.

Very sincerely yours,

(Signed) HARRY LONGLEY

P. S. May we also plead for your personal interest. In your letters to them, urge your children away at school to go to church. After several years' experience, I *know* that regular church attendance is a safeguard against many temptations.

H. L.

STUDENT GIVING

HOPE E. BASKETTE, Episcopal Student Secretary,
Tallahassee, Fla.

Among those students for whom giving is a matter of course in Christian living, generous and sacrificing examples are seen. It should be stated that students on the whole are "broke," or nearly so three weeks out of the month. Especially is this true in a state university, and more so when that state happens to be Florida. Nevertheless, I have seen students with no spending allowance save in some way, or work at an odd job, in order to give to a need in the church.

Of course, this is not true of all students. There are some who are not in close touch with the church's program, and thus little opportunity is given for arousing their interest and support. They do not give, because they do not know the crying need, and the idea of stewardship has not entered into Christian living. It is not indifference, or selfishness, but ignorance most of the time. Students give after they catch the vision of Christian living. So the need is not to ask them to give, but to show them Christianity more clearly. Then, giving follows as a natural part of "being." Living is primary, and giving secondary in Christianity.

It is not necessary to have dues, or raise money by entertainments or sales. Once a student said, "The church reminds me of an organization, which is always giving a rummage sale to buy a red carpet for the church." She did not realize that there was

real religion in the church. Once the church can deepen the religious life of its members, giving will be free-will.

We have never tried the pledge system (which certainly is necessary in the financial program of the church), as students give more, I believe, without pledges. On all occasions that the church has asked them to support some cause, they have raised over the amount.

Students are particularly interested in social service, and many express a desire to enter this field. They see humanity in need. Where they see visible, definite need, they respond. Often they do not know that a program of Christian social service is carried out by the church. When we can bring the program of the church before them, showing a nurse among the Indians, the Church Mission of Help at work in New York City, a grade teacher in Japan, and the life of a doctor in Alaska, their attitude is changed to that of a cheerful giver, for back of giving is love.

"SO YOU ARE COMING TO SMITH"

This is the title of an attractive booklet sent to prospective students by the Department of Religion and Biblical Literature. It is a most friendly and revealing document. The reader is lured on by such headings as: Does Education Increase Intelligence? Do the Colleges Produce Intelligent Leadership? Intelligent Thinking on Social Problems; Intelligent Thinking on Religion; Religious Perplexities; The Bible Professor Asks You a Question; You Ask the Professor a Question. The general spirit of the booklet is indicated by the following quotation: "As a Department of Religion, we are persuaded that only as the principles of religion are applicable to the problems of our social order are they of any real significance in this crowded hour of humanity's struggle. . . . We would welcome you to the courses of the Department as fellow pilgrims in the quest for truth, trusting that together through independence of thought, sound judgment, thorough mental processes, we may attain a culture and an education that will prove intelligent and of service to a circle far beyond our own library and campus."

A UNIVERSITY STATEMENT ON RELIGION*

It has been the policy of this University since its foundation to recognize the reality of religion both as an important historical fact and as a personal experience; to promote study and scholarly research in the philosophical implications of religion and in the history of its development among the races of the earth; and to encourage and foster in every appropriate way the religious consciousness of the students of Columbia University both by way of worship and practical service; always recognizing, in the spirit of broadest tolerance, the potency of each individual's own religious background, and discountenancing any form of ecclesiastical or sectarian conflict or controversy.

MUSIC WEEK IN THE CHURCHES

The National Bureau for the Advancement of Music, 45 West 45th Street, New York, is sponsor for "National Music Week," May 4-10. The National Music Week Committee has given much thought to church music and has published an attractive four-page folder entitled "Music Week in the Churches—Value of Such Activities in Religious Work and How They May Be Carried On." They also publish a fifteen-page pamphlet entitled "Young People in Church Music," full of suggestions for reaching young people through participation in such activities as Hymn Memory Contests, Hymn Playing Contests, Junior Choirs, etc. Both documents will be sent without charge to any church worker on application to the National Bureau.

* Statement prepared by the Secretary of the Administrative Board of Religious and Social Work of Columbia University, and approved by President Butler.

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

**STUDYING THE BIBLE WITH BUDDING
SCIENTISTS***

IRWIN R. BEILER

Professor of English Bible and Philosophy of Religion
Allegheny College

Neither the attention I have given this problem nor any success I have had in dealing with it provide any warrant for this paper. Its excuse will be found not in what it contains but in the occasion it provides for your discussion of its problem. In my experience as a teacher of the Bible, as doubtless in yours, this problem has become very real and a few convictions that have grown out of my dealing with it follow.

A number of years ago in the University of Berlin an honored teacher of mine said in reply to a student's query about the effect of some of his statements on religious faith, "I am a scientific student of the Bible and as such it is a matter of relative indifference to me what the practical results of my conclusions may be." This will not be the attitude of this paper, though I recognize the truth in this position. Our search for truth cannot be dominated by practical considerations but that fact does not preclude a very real interest in them. I assume the position so excellently expressed by Professor Wood's presidential address of three years ago that our work as teachers of the Bible constitutes a propaganda for religion, that this is properly its most important objective, and that we hope our students will leave our classrooms with a greater interest not only in the Bible or religion but in living a finer religious life. Our method will be by indirection rather than by a procedure at all obvious. I shall

* A paper read before the National Association of Biblical Instructors
Eastern Section, January 1, 1930.

assume, then, that we do feel some responsibility for the effect of our work and this paper has no word for those, if there be any, who do not share this feeling.

My simple thesis is that in our studying of the Bible with college under-classmen more time and attention should be given to scientific data that may be involved than most of us have probably been giving and for the following reasons:

1. The utterly unscientific or prescientific character of the Bible in contrast to the importance of science today as a determinant of our thinking and living.

2. The lack of books with the synthetic approach to these religious-scientific problems of the Bible that are suitable for texts is a deficiency we should supply. Guidance would be needed if it were left to collateral reading.

3. The mental world of the "budding scientist," often all the greater problem if he thinks little about such questions. The best antidote for the poison working in him is more knowledge and if he persists until he really gets the scientific spirit, the outcome is not to be feared. That a great host of him never does, so he is the worst variety with which we deal. The world science reveals to him is so marvelous and in it is found so much in creatures, machines and forces with which he has had some experience that he is greatly impressed. His situation is complicated if the religious education of his home and church has given him an irrational faith grounded on creationism, the fall, miracles, special Divine Providence and all the other products of the traditional view of Scripture. This he has regarded as religion and when he begins to see how much at variance it is with scientific views, he often rejects it all, even if sometimes only temporarily. For example, he reasons that if the theory of evolution is true, Genesis is mistaken and how can we be sure that is not equally true of the entire Bible. However effectively the Biblical material is otherwise handled, in such cases it will be undermined by scientific considerations, whether true or false, that are thought to be contradictory. Still more, his very skepticism we may capitalize for faith.

4. We cannot depend upon the scientists to do what should be done in the interest of religion. That statement does not

spring from any belief that college science professors are godless or irreligious. The writer has no such thought. Many of them have done good and much appreciated work at that point. But what the student needs, as a rule, if he is to successfully piece together his scientific and religious views, is the help of a synthetic point of view. Usually the teacher of Bible or religion is better prepared for this than the teacher of science. He has generally had more training in science than the scientist has had in religion. Likewise in philosophy, in formulating generalizations on data furnished by science. Science is neutral in its relation to religion and morals, lends itself as quickly to irreligious and immoral ends as to others, and so its teaching is likely to be. Scientific "teaching is by implication almost always agnostic. The Fundamentalists point this out and they are quite right," says Lippmann. (*Preface to Morals*, p. 77.) But this is not to be held against scientific teaching. If it is honestly objective, the nature of the reality with which it deals makes this outcome inevitable.

Further, in studying the history of the relation of science and the Bible neither the scientist nor the historian, however sympathetic to the interests of religion, would likely give the help the student would most need. If they turned to the religious effects of great scientific discoveries, they would naturally suggest what the work of Copernicus and Galileo or Darwin and their colleagues did in changing the thought of the Bible. That would be good as far as it goes, but more should be said. Much as these discoveries did to the Bible, it is likely they did not do all thought either by some scientists or some religionists. They were feared by religionists because it was thought they would undermine the Bible, which is what the "budding scientist" believes happened. In each case science won, even if it was never formally admitted, but even so the Bible persists. The teacher of the Bible can show how the later critical study of the Bible completed what scientific issues had begun and while it lost its old authority, that the loss was not without its compensating gains. The infallible authority of a divine oracle—it damaged us much for by it, as a notable columnist has recently put it, God

had his "off days"—has given way to the influence of a record of human experience in its quest for God. That influence still has authority, however unlike the older variety of it. Changes Biblical and theological, yes, but the teacher would also note that the battle had left religion essentially unchanged, and that the religion of the spirit is not dependent upon cosmological theories, the shape of the earth or planetary motion, whether the universe is geocentric or heliocentric, though it must take account of them. Even if heaven and hell physically disappear, its power is undiminished.

5. It will be our only opportunity to furnish needed help to many students. These problems are properly and more or less adequately handled, explicitly or implicitly, in a course on the philosophy of religion, but this is an advanced course and usually small in enrolment. Why should we not introduce some such material in a diluted form into our Bible teaching even at the risk of some later repetition?

This relating of the Bible and science should lead to something much more fundamental than the use of a language of diplomacy that will superficially put them on speaking terms. On the other hand, it should studiously avoid any effort to ground religion entirely on scientific teaching. Theories in the latter realm have a way of flourishing and then a little later withering. Anyhow religion should be given a much broader basis. In urging his thesis this writer has no interest in developing a religion of mere naturalism. Likewise we should avoid the type of reconciliation which assumes a line on one side of which is the natural and on the other the supernatural. The areas of these concepts are not so divided. They badly overlap. Equally unsatisfactory is the heretical dualism in the figure that these two interests of human life are on two parallel tracks and so never can really meet, however much it may seem to the observer at a distance that they will. The figure is only partially true. If the tracks are different and in some sense parallel, there are many points at which open switches exist and more or less ruinous collisions may result. These possible sources of damage must be converted into sources of new life and power.

If the furnishing of this help to our students is neglected, among them will be some who will refer to religion as did a former student of mine who recently stated that science deals with facts and must become ever more important, while religion dealing with superstition which must pass away will eventually disappear. It was concluded that if religion did persist, it would be a kind of religion of science. Here are some of the same assumptions that have helped produce *Living in the Twentieth Century* and *The Twilight of Christianity*. Here are some excellent emphases but they are vitiated, I venture to note, with unscientific antitheses as dogmatic in spirit as many Fundamentalist books. Science is thought logical, rational, natural, concerned with facts and reality as it is, a product of human experience and a monument of the methods of experiment and quantitative measurement. Religion is thought to be illogical and irrational, supernatural, not only having come to man from above in a perfect form but built upon miracles that often contradict the laws of nature, and concerned not only with dreamy unrealities but with the methods of revelation. Reason in the former area is set over against faith in the latter. At almost every point these interests are set in mutual hostility.

This frame of mind will foil any Bible teaching, however effective, unless its assumptions are squarely met. If more attention is given the implication of these problems, real help will be given some, even if it is not a panacea either fool-proof or equally beneficial to all. Of course, it will be admitted that the realities in these two areas are different and so that their methods will be different. That they are different does not mean that they are antagonistic. Faith and reason will be shown to need each other. Faith may reach beyond reason but it cannot become unreasonable, if it would keep contact with reality. Reason must have faith if it is to work with insight and vision.

Still more important for this frame of mind should be the handling of the problems of the supernatural. The teacher may show the student that religion is not something dropped into man's lap full-blown from above. It has grown from most humble beginnings as a product of human experience in its quest for God and a better quality of life. It has come from within

rather than from without. Then he should present a conception of the supernatural that always expresses itself naturally, observing that the more we learn about the supernatural the more natural it proves to be. But that does not exclude the supernatural, for the natural may be regarded, as a great teacher often put it, as "a form of supernatural causality." Our embryo scientist needs what one poet expressed in "Earth's crammed with heaven and every common bush is aflame with God" and another in,

Flower in the crannied wall . . . if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

Because we can find God in the natural processes of growth, physical, mental or moral, we are less impressed with miracles than formerly. We do not need them and this teacher may show that nothing of the validity of Christianity as a religion of the spirit depends, for example, on the so-called nature miracles. We shall hold them, if we can, or let them go, if we must, with the feeling that ultimately neither much matters. If they were all disproved, Christianity would be disturbed only temporarily. To some the remedy may be worse than the malady, but it will be a help in the long run to learn that while physical marvels may have value, they do not establish spiritual validities.

Here is a point of view, familiar as it is to every one of us, that would deliver a goodly section of Christendom from its fear of possible explanations of the miraculous and would help the student to welcome all such aids. God's relation to such incidents would not be at all affected by their being made more intelligible. Here is a point of view not without its assumptions that some will be unable to grant but one with great possibilities where "the will to believe" exists at all. It will require a synthetic approach to the interrelated scientific and religious problems of the Bible and more time for the former than mere teaching the Bible would seem to need.

Time fails the saying of much else. For example, admitting that the creationism of Genesis I and II, to use Skinner's phrase, has the character of *Sage*, things said, rather than *Geschichte*,

things that happened, the teacher of Bible may point out that the inclusion of two stories of it indicates that there would have been no aversion to a third, the evolutionary, had it been known and had it provided the fundamental message of God as the Creator of all that is. Reference could be made to the need of his being careful not to pronounce ex cathedra on scientific descriptions, though he may well be alert to their occasional raids into the field of explanation. It is unnecessary to add that he should keep his own conclusions subject to later revision, but mention should be made of the tendency of many students, confronted by a confusion of views, critical-Biblical and scientific, to conclude that religion is after all a matter of personal opinion. They should be led to see that there are objective realities here. That we may individually regard stock market speculation morally right, a certain woman or some poster beautiful, or Mr. Guest's verses excellent poetry, does not make any of them true. So religion, just as goodness, beauty and truth, exists objectively as truly as within.

In conclusion, I believe the thought situation requires our giving science, perhaps more accurately the philosophy of religion in diluted form, more attention in our teaching of the Bible. In frankly recognizing that this is a world of law, that what happens here is in accord with it or the result of its use, and that the supernatural is expressed in the natural we need not conclude with a religion of naturalism. The religion of the spirit must adjust itself to the kind of universe we have, but is independent of its makeup or theories given us about it by the sciences. Scientific discoveries cannot upset it. That may be faith rather than reason, but there is some basis for the recent word (quoted without entirely accepting all of the author's philosophy) that it "does not depend upon creeds and cosmologies; it has no vested interest in any particular truth." (Lippmann, *A Preface to Morals*, p. 327.)

THE PEDAGOGICAL VALUE OF WORD STUDIES IN THE TEACHING OF BIBLICAL LITERATURE*

CARL SUMNER KNOFF

Associate Professor of Biblical Literature, University of Southern California; Visiting Professor of Old Testament,
Yale University

In the very nature of the case this brief paper can but point a direction, not exhaust the subject. The word-study project forcibly presented itself to the writer early in his teaching career when in jocular vein he remarked to an undergraduate class that much choice English slang seemed to come from Semitic sources. The remark was illustrated by such terms as "kale," meaning money, and Hebrew *chel*, money or wealth. Similarly "calaboose," usually derived from Spanish "balobos," suggests Hebrew *kele* plus *beth*, with modern substitution of sibilant for tau, a prison house. Though probably far fetched, class response suggested possibilities.

These possibilities were further illustrated by class reaction to a few choice morsels in Assyrian records. Ashurbanipal says a defeated king "cut" *masaru*, just as the modern boy says "cut and run." A scribe pointedly remarks that Nabu-bel-shumate and his armor bearer, being trapped, committed suicide with their daggers and *uptatehu ahamis*, "certainly opened each other brotherly!" Umhahabua fled and *kima nune isbat supul me rukuti*, "like a fish took to the depth of distant waters," i.e., took to the tall timbers.

This professorial foolishness led to more serious work. This paper frankly rests upon three assumptions, old, but which the writer is going to be brave or foolish enough to tag correctly. These psychological principles are incorporated again and again in current texts, but camouflaged under newly invented technical verbiage.

At the risk of complete loss of scholastic standing we assume the old Herbartian analysis of attention and interest. We

* Read at the annual meeting of the National Association of Biblical Instructors, Eastern Section, January, 1930.

assume that attention can be captured by stimuli, which it is the pedagogue's business to create. Students do not take interest; interest takes students. We move from known to unknown; the new must tie into the old; we must begin with the student where he is ere we can lead him to new concepts. Herbart called the associatory pattern the "apperceptive mass." So be it. Whatever the tag, here is a basic psychological phenomenon.

The second assumption is the old James-Lange theory of relation between bodily states and psychoses. Breathe the names softly in hearing of the psychology department, but never forget that expression intensifies impression; that bodily state affects, even though it may not create, psychosis.

The third assumption is that there is an arc of learning, running from stimulus through attention, interest, association, appropriation and expression to lasting impression and conduct pattern. Recent verbal embroidery does not change the phenomenon. As a parenthetical corollary we are assuming that the object of Biblical instruction is to modify conduct.

Word study is a mode of applied Biblical scholarship through definite psychological laws. Assuming a mental content, an associatory or "apperceptive mass" for each student, what are the chances of hooking into this matrix? Obviously, the wider the connotative spread of a word, the greater number of possible connectives, the better the chance of catching attention. Putting modern connectives on ancient terms may help.

Too many students approach Biblical courses with bored resignation. Many departments have trimmed sail accordingly, and general religion, or philosophy of religion displaces actual Biblical courses. As teachers of Biblical literature we must face this issue. The Bible had better be either in or out. The Biblical teacher is under moral obligation to deal with the great Book or step aside for those who will. Imagine a botany department majoring in ornamental horticulture!

Word study may be a first aid against boredom. Many times before plunging into the maze of technical critical and historical data connected with the Exodus I have introduced classes to the foundling with the Egyptian name, the live doll-baby dubbed

"Moses," from a possible Egyptian root, Ms-s, that which is born, or plain "Sonny." His bride was Zipporah, Hebrew "little bird" or "Birdie." Sonny married Birdie! That is college humor. It gears into the "apperceptive mass" of the freshman. He attends—and hopes for more juicy tidbits. He tells about it at the fraternity house to the delight of the late Messrs. James and Lange. Exodus is getting a kinesthetic fixation. It has a chuckle value if nothing else, and a point has been gained when some students admit *any* value to a course.

Under other circumstances I have pointed out the practicality and optimism of Koheleth, as derived from a word study of the first chapter. Hebrew *havel* connotes change or flux, like a cloud or vapor. Heraclitic concepts of ceaseless flux were diametrically opposed to the Torah concept—a revealed, eternal, fixed order. Youth then, as now, was asking, "What is worth while?" *Havel havelim*, exceeding great change; all is change. To chant a dirge about vanity is to put the athletic row to sleep, but the topic of change strikes into the vitals of hectic youth. Fifteen minutes word study in chapter one and the class is ready to entertain Koheleth's solution—it is best for man to rejoice in work well done, for that is his *heleg*, the only property deeded to him in fee simple in this world and the next. I have known college students to have a new pattern of conduct emerge from such a study of Ecclesiastes.

The average class will follow Amos to the end after they get the import of his Hebrew when he turns upon the sleek, over-indulged womanhood of Samaria with his scorching "Hear this word, ye *paroth habashan*." The connotation of *paroth*—cow (or wild ass, if originally written 'aleph' instead of 'he'), also empty, good-for-nothing—plus *bashan*, sleek, fat, oily, perfectly demonstrates Herbart's thesis. There will be as many modern translations as there are students in the class, but after the first shock Amos is firmly built into the associatory pattern and the Bible has assumed a quite lively and intimate aspect. I have seen it work many times.

Nahum's *hekal namug* is a cinematographic reproduction of the fall of Nineveh. Curiosity plays a part when the instructor traces *hekal* from Sumerian pictographs of the E GAL, big

house, through Assyrian *ekallu*, palace, to the Hebrew loan word, *hekāl*. Then the connotation of *namug*, melted away! A few pictures of mud huts, walls, mud-brick palaces, and suddenly the whole drama unfolds. The palace went down in ruins; the great house melted away; *hekāl namug*. The class does not need Hebrew, but the Biblical instructor does, together with some untrammelled pedagogy that will dare scholarship for youth.

Thirty minutes with Micah's striking play upon words usually wins a class. "Gath it not in Gath" is a kind of word play akin to campus comedy. At the risk of severe philological criticism I suggest that the troublesome *ibri lakem yosheveth shaphir* be rendered: "Go on over to them (the Assyrians) ye dweller(s) in Beautiful-town." A vivid revision in the light of historical background shows Micah practically taunting the beauties of Judah as faithless women whom the Assyrians will ravage when they come. "Go on over to them, Beautiful,—naked and shamed!"

Micah again strikes fire with his *lo yatsah yosheveth tsanan*, "Do not come out, ye dweller in Zanaan." The play is upon *yatsah* and *tsanan*. Go forth, or march out is too tame and does not balance with *tsanan*. *Tson* means sheep or small cattle, as Assyrian *tsenu*, hence docile, meek. *Tsanan* might almost be rendered Meek-ton. The sarcastic play is clear: "Don't venture out, O dweller in Meekton." The American small boy renders the concept with a simple word, "jigger." He would probably translate Micah's words, "jiggers, Meekton, the Assyrians!" I tried it on an early adolescent group and they almost voted Micah their patron saint.

To balance what may seem like a linguistic vaudeville, let it be said that word study effectively brings out the beauties and richness of the finer things in the Bible. The twenty-third psalm will illustrate.

Ro'i,—shepherd; (root: tend; associate with; in Amarna letters, to rule)

Ehsar,—to lack, or need

Ravats,—lie down; (root: lie stretched out; Assyrian *rabatsu*)

Ma'gle,—path; (root: wheel track; rut)

Lema'n,—for sake of; (root: to respond; to answer)

Ra',—evil; (root: calamity; distress; misery)

Immadhi,—with me; (root: a'mam, to include)

Radaph,—follow; (root: pursue; run after)

Weshavti,—(corrupt text, but return, dwell, or come to rest; the latter derived from *shavat* and pointed *weshavatti*)

Retranslating the beloved psalm is scarcely acceptable, but new student appreciation of its depths has followed these connotations:

The Lord is one with whom I intimately associate, I shall not be in need. He maketh me to rest utterly content. . . . He causeth me to trudge in the rut of righteousness (good psychological concept based on habitual mode) in response to His name —(as though the pilgrim in the gloom called to the guide and heard a reassuring voice ahead). . . . I will fear no calamity (decidedly in line with popular "smile" psychology) for Thou art included (delightfully intimate and personal). . . . Surely goodness and kindness shall pursue me (God meets man half way, opposed to medieval concept of righteousness as a losing struggle) . . . and I shall cease (struggle, worry, dread). . . .

Choosing the root *shavat* in the final verse connects it with the "lie down" and "waters of the resting place" of verse two, thus completing the cycle of the poet's thought. Whatever may be said of this analysis, it has achieved results with college students.

In a decade of Biblical teaching I have found connotative elements an open sesame to student interest. I have first chosen shades of meaning that were nearest to every-day campus thought and language. This broke through the existing consciousness complex. Laws of association guaranteed further interest and wider ramification in the existing mental content or "apperceptive mass." The very uniqueness of some stimuli impelled expression in terms of student conversation. Irrevocably the learning arc was completed and as I now check back on some of the early work I find that former students still retain the course content. Repeatedly there has been evidence of a new appreciation of the Bible and a wholesome percentage of actual change in attitudes and life pattern.

Word study must not be an end in itself, a mere psychological trick, but it can be used as a dignified, healthily humanized instrument for capturing student interest and stimulating favorable reaction to the Bible as a whole.

The Baptist, Episcopal and Methodist Boards of Education have made available to a limited number of college students fellowships for summer courses in the Religious Education Department at Teachers College, Columbia University. Any students of these denominations interested should address inquiries to Miss Marion Green, Box 416, 525 West 120th Street, New York City.

The Rev. Robert Russell Wicks, dean of Princeton university chapel, explains the reasons for changes at Princeton.

"Like it or not, religion to a student is an intensely private affair and he hesitates to make public his inner attitudes. It is my private opinion that religious associations in college have not sufficiently recognized this normal religious reticence on the part of the majority of men. Fellowship in the more personal and intimate phases of religious experience should be kept for private, congenial groups, where sincerity can be protected from publicity.

"But no normal man has any embarrassment about offering his assistance to meet some real human need. Many men in college are ready thus to offer their help, but hesitate to do so through the Philadelphia Society because of the inherited prejudice against setting one's self apart.

"In order to find a way out of this long-standing difficulty, the cabinet of the Philadelphia Society has offered to let the society remain inactive for a year, while a temporary organization of students, and some faculty members if possible, can study the needs in our neighborhood and beyond and make arrangements for students to meet these needs."

Details of the new plan have not been fully worked out as yet, and will not be forthcoming until early next month, according to Dean Wicks.

AMONG THE THEOLOGICAL SCHOOLS

GARDINER M. DAY

SUMMER SCHOOLS IN RELIGION

We are publishing below the list of summer schools in religion which are being held this summer of which we are cognizant. We print in brief form information which has come to us in reply to our letter to theological schools asking for information in regard to their summer schools. Further information may be secured by writing directly to any of the schools listed.—*G. M. D.*

EASTERN AREA

Auburn Theological Seminary—Auburn, N. Y.

A Summer School of Theology designed chiefly for ministers—June 30-July 17; a Summer School of Religious Education designed for ministers and directors of religious education—July 21-August 7.

Credit toward Bachelor of Theology given.

Courses are given in Old Testament, New Testament, Church History, Theology, Religious Education, Work of the Ministry. *The faculty* will consist of Charles A. Ellwood, U. L. Mackey, Samuel C. Schmucker, Luther A. Weigle, Henry N. Wieman, Warren H. Wilson, and others who have not yet been selected.

Cost—room and board, \$36.00; tuition, \$4.00 per course elected; special scholarships available for a limited number of Presbyterian ministers.

The Biblical Seminary in New York.

Summer Term—June 18-July 29, divided into two periods of three weeks each.

Credits—earned in the Summer Term are full equivalents of similar credits in regular terms for like time values.

Courses—for pastors, college and seminary professors, directors of religious education, theological students, missionaries and other Christian workers. *Regular faculty* of the Biblical Seminary.

Cost—tuition, board, single room, light and use of Library for term, \$100.00.

Boston University School of Theology and Religious Education.

Time—July 7 to August 16.

Courses meeting daily counting two points in credit. (The list of courses and faculty has not yet been received.)

Cost—registration, \$6. Tuition, \$10 per point.

Drew University—Madison, N. J.

Time—May 12-30.

The school will be a *graduate school* of fifteen class sessions per class, each giving a student academic *credit* of one hour if he passes a satisfactory examination.

Courses offered—Church Administration for Rural Pastors, Young People's Problems and Religious Education, Organized Play and Recreation, Biblical Interpretation, Homiletics, The Suburban Church, Church Cooperation, Rural Economics. *Faculty*—Arlo A. Brown, Mark A. Dawber, Edwin L. Earp, M. P. Giffin, W. M. Gilbert, Kenneth D. Miller, Karl K. Quimby, Millard L. Robinson, William P. Shriner, Charles F. Sitterly, Albert B. Wegener, Warren H. Wilson, and other special lecturers.

Total Cost—\$25.00, living in ministers' dormitory.

The Junaluska School of Religion of Duke University, held at Lake Junaluska, N. C., under the auspices of Duke University and the General Sunday School Board of the Methodist Episcopal Church, South.

Time—July 21—August 30.

Credit—three semester hours' credit in the School of Religion in Duke University.

Courses—Christian Doctrine, Homiletics, New Testament, Old Testament, Religious Education. *Faculty*—Wm. C. Bower, Harvie Branscomb, Frank S. Hickman, Gilbert T. Rowe, Elbert Russell, Goodrich C. White.

Plans are under way whereby reduced rates for entertainment of the students in the School of Religion may be provided.

Union Theological Seminary—New York City.

Summer Session—July 1—August 15.

Courses are credited toward graduate degrees in Theology. Application in advance desired.

Courses offered by the full professors: in the Old Testament, Kemper Fullerton; in the New Testament, E. F. Scott; in the History of Religions, R. E. Hume; in the Philosophy of Religion and Theology, William Horton, E. W. Lyman, L. E. Raven, H. P. Van Deusen; in Christian Ethics, Norman B. Nash; in Religious Education and Psychology, Adelaide Case, Bruce Curry, Harrison Elliott, Margaret Forsyth, A. J. Gregg; in Practical Theology, H. S. Coffin, A. B. Curry, H. E. Fosdick, T. W. Graham, Mary Lyman, F. J. McConnell, H. K. Sherrill.

Cost—university fee, \$7.00; tuition fee, \$10.00 per point; fee for room without board in seminary dormitory, \$40.00; total expense estimated in catalogue is between \$175 and \$250.

CENTRAL AREA

Chicago

Bethany Bible School.

Term—June 3—July 11.

Credit—eight quarter hours for full session's work.

Courses—in the New Testament, Christian Ethics, Missions, Comparative Religion, Religious Education, and the History of the Church of the Brethren, taught by Minna Heckman, Burton Metzler, Elgin S. Moyer, W. W. Slabaugh.

Cost—total cost estimated by registrar, \$44.50; living quarters in dormitory.

Divinity School of the University of Chicago.

Summer Session—first term, June 14—July 23; second term, July 23—August 29.

The university has four quarters and the summer quarter is part of the regular year.

Courses will be given in Church History, Theology, and Ethics, Religious Education, Religious Literature, and Drama, Missions, Public Speaking, and Music. Our space will not allow the complete list of the very large faculty which the University of Chicago commands for its Summer Session. The dean of the school will be Shaile Mathews, and in addition to the faculties of the Chicago Theological Seminary and the Divinity School, there will be the following professors from other institutions: B. W. Bacon and W. H. Greaves of Yale; Walter Burr of Missouri; E. S. Conklin of Oregon; Albert Knudson of Boston; Ernest Parsons of Rochester; W. W. Rockwell of Union.

The estimated total expenses for each term: \$75.00.

Chicago Theological Seminary.

Summer Quarter—first term—June 17—July 24; second term—July 25—August 30.

Regular standards of work prevail throughout the Summer Quarter in respect to class work, concluding examinations, and credits.

Courses—in New Testament and Early Christian Literature, Church History, Christian Theology and Ethics, Comparative Religion, Practical Theology, Religious Education, Public Speaking. *Faculty* includes, among others, Shirley J. Case, Morton S. Enslin, John T. McNeill, and Harold R. Willoughby.

Estimated total expenses for each term: \$75.00.

Meadville Theological School and the **Northern Baptist Theological Seminary** are affiliated with the University of Chicago. They both give regular credit for courses taken in the University.

Presbyterian Theological Seminary.

One week's conference for ministers and other religious leaders from July 13-19; and also a national conference on adult religious education, from June 30 to August 8.

Courses—in Religious Education, Homiletics, New Testament, Systematic and Practical Theology, Philosophy and Psychology of Religion. *Faculty*—Alfred H. Barr, Robert Clements, R. Worth Frank, R. Ames Montgomery, Norman E. Richardson, Karl R. Stoltz, John T. Stone, Louis M. Sweet, Andrew C. Zenos.

The estimate of expenses had not reached us when we went to press.

Garrett Biblical Institute—Evanston, Ill.

Summer Quarter—two terms; first, June 21—July 30; second, July 31—September 5.

The Institute works on a four-quarter system and *regular credit* is given for the summer quarter.

Courses in Church History and Administration, Missions, History of Religions, Old and New Testament, Religious Education, Preaching, Public Worship, Theology, Ethics and Sociology.

Faculty—Mrs. A. S. Best and Professors Dan Brummitt, E. W. Burch, L. H. Chrisman, L. R. Eckhardt, L. E. Fuller, D. A. Hayes, R. D. Hollington, A. Z. Mann, J. W. Prince, J. F. Reed, W. D. Schermerhorn and Matthew Spinka.

Expenses are as during the rest of the year.

Pine Lodge Summer School of Theology of the Western Theological Seminary—at Pine Lodge, near Holland, Mich.

Time—July 30—August 14, daily.

Credit for actual number of hour periods.

Courses—in Religion, Ethics, and The Church.

Cost—tuition, \$5.00.

WESTERN AREA

Drake University—Des Moines, Iowa.

Time—two terms of six weeks each in summer.

Credit is earned on the same basis as the regular year, which is not to exceed one semester hour of credit for each week in attendance.

Courses—in Old Testament, New Testament, History of Religions, and Religious Education.

Estimate of expenses not received at time of going to press.

University of Dubuque—Dubuque, Iowa.

Summer Session—three weeks beginning June 27.

Cost—\$35.00 for three-week period, including room, board, and tuition. (Information in regard to credit, courses, and faculty not received to date.)

Southwestern Baptist Theological Seminary, Summer School of Theology and Religious Education—Seminary Hill, Texas.

Time—June 2—July 11.

Full credit on any Seminary degree or diploma will be given for summer work in those courses which are credited on degrees or diplomas.

Courses—in Homiletics, Christian Doctrine, Philosophy of Religion, New Testament, Church History, Missions, Biblical Archaeology, Evangelism, Greek, and Religious Education. *Faculty*—E. L. Carlson, J. W. Crowder, H. E. Dana, L. R. Elliott, T. B. Maston, L. A. Myers, J. M. Price, J. D. Ray, and Albert Venting.

Cost—\$40.00 per semester.

PACIFIC AREA

Berkeley, Baptist Divinity School—Berkeley, Calif.

Summer Session—two weeks, August 4-15.

Courses, (the exact nature of which we have not learned) given by three members of the faculty.

CANADA

The Joint Board of the Theological Colleges affiliated with McGill University, Montreal, will hold a summer school for clergymen and others interested in rural development and improvement from July 28 to August 7.

Life seems to stretch out indefinitely and at every turn of the way to be rich in possibilities. Youth, therefore, hesitates as he starts on the long, long journey of life to promise that he will never leave the beaten path. There may be a burning bush by the side of the road. He may be inclined to turn aside to see why it is burned yet not consumed. Does he not know that centuries ago "When the Lord saw that Moses turned aside to see, He spoke to him!" Can he be blamed if he thinks that the Lord may again honor the daring man who turns aside from the beaten path? Must he think that what he calls truth as a lad will be what he calls truth when an old man seasoned and saddened by years of strain and sacrifice? He knows that inevitably he will let go the frayed fringes of his faith, that the penciled sketches of his amateur youth will be replaced at last upon the canvas in colors never to fade, yet with many an erasure of what as a lad he thought essential to the picture. He knows that non-essentials must go. He wants to wait for age and experience to come to his aid before he declares that which is imperatively needful for confession and creed.

Two things, however, might well be said to youth perplexed by this great problem. Jesus Christ asks for the whole-brained, whole-hearted loyalty of the best of each generation that His church may be equal to the tasks that confront it. "If God Almighty calls you to be a minister," said Spurgeon to a group of young clergymen, "don't dwindle down to be a king."

We ourselves have but one life to invest. We should place it where it can bring the highest and best return. There is no life work that gives such dividends through time and eternity as the work sincerely done for Jesus Christ, and there is no place where that work is so concentrated and creative as in the Christian ministry.—*Francis Bourne Upham, in The Christian Advocate.*

THE WORKER'S BOOKSHELF

Church Work With Young People. Harry T. Stock. The Pilgrim Press (Boston). 236 pp. \$2.00. Interest in the systematic religious education of the young is increasing to such an extent that the churches of the world's greatest city are just now putting on a campaign which will "restore religion to its rightful place in the total educational scheme of the child." The making of plans and programs for this important religious work is no simple pastime but must be done by one who has been on the field, knows the needs, and has a working knowledge of the principles involved.

Church Work With Young People is the result of years of actual, practical experience which the author has had in successfully helping leaders in church activities to enlist young people in the whole program of the church.

There are chapters covering all of the major aspects of the subject such as curriculum, organization, administration, fellowship—dealt with in a comprehensive and interesting manner. At the close of each chapter are helpful references giving material for further study.

Church leaders who are especially interested in putting on a program will find *Church Work With Young People* a very valuable handbook.—R. H. L.

Religion in the American College. E. S. Boyer, Abingdon Press, \$1.25. This is a calm, brief survey of formal religious instruction in the church colleges of America and also a summary of the school of religion movement in connection with universities. The author, himself a professor at a denominational college, draws both upon his own experience and upon the several college surveys now available. He interprets the facts without heat or partisanship. The sum total of the story is that although Christian colleges are striving to develop a genuine religious spirit upon their campuses and although there is a considerable amount of formal teaching in the field of religion, a surprisingly small per cent of the students are taking the courses, and religious instruction cannot be said to be a chief business either of the denominational or state schools in America.

to-day. The book should be read not only by college authorities but by the lay and ministerial leaders of the churches everywhere.

The title is too broad; little account is taken of the genuine impartation of religious values and understanding which is, at least, possible through personalities who are not connected with the departments of Bible or Religion.—*H. T. S.*

The Students Speak Out! New Republic, \$1.00. This symposium from twenty-two colleges is composed of the best papers in a competition on "College As It Might Be." The papers are of high grade; they are as sane and as varied as might be expected from the same number of professors. There is little sour cynicism; there is comparatively little of the sophomoric dia-tribe. The curriculum is criticized as being unrelated to life; textbooks are maligned; teachers are criticized and defended; degrees are called into question. No remedy proposed by any of the writers would suit the others any better than the present system does. A most significant fact is that religion is mentioned merely in passing, and no essay includes the religious element among the proposals for a Utopian institution. It is a matter which is ignored, and may as well continue to be ignored. Almost the same thing may be said of morality, conceived in the accepted way. At the same time, the idealism of these writers is enthusiastic and concrete; it has a religious quality, although it is not based upon theological beliefs or associated with ecclesiastical institutions. Faculties may ponder this volume with profit. Student groups may wrangle over the criticisms and may—we trust—come to wise conclusions as to their present duty in the midst of this uneducational educational system!—*H. T. S.*

HERE AND THERE

CORNELL UNIVERSITY is holding this year its Seventh Annual Summer School for Town and Country Ministers. The school is held under the auspices of New York State College of Agriculture, the United Religious Work at Cornell, the New York State Council of Religious Education and the New York State Council of Churches. Courses are given in: A. Rural Community Life, B. Pastoral Work, C. Religious Education.

* * * * *

SEVEN of the foremost religious leaders in America, representing seven of the principal denominations of the nation, will be present at Syracuse University on Sunday, June 8, to take part in the ceremonies attending the dedication of the new \$600,000 Hendricks Chapel now nearing completion on the campus:

The Rt. Rev. Charles Fiske, Bishop of Central New York, Protestant Episcopal Church
The Rev. Frederick H. Knubel, President of the United Lutheran Churches of America
The Rt. Rev. Adna Wright Leonard, Bishop of the Buffalo Area, Methodist Episcopal Church
The Rev. Cleland B. McAfee, Moderator of the General Assembly of the Presbyterian Church U. S. A.
William Lyon Phelps, Professor of English at Yale University and Honorary Pastor of the Calvary Baptist Church in New Haven, Conn.
Fred B. Smith, Moderator of the National Synod of Congregational Churches
Rabbi Stephen S. Wise, Free Synagogue, New York City.
The Rt. Rev. Daniel J. Curley, Bishop of the Syracuse Diocese of the Roman Catholic Church, was also invited to participate, but was unable to be present.

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MR. MAYNARD CASSADY, Associate Executive on the Cornell United Religious Work staff, was responsible for getting out this year a Freshman Data Sheet with the idea in mind of helping in every way possible the first year men to get started in their college life and work. Of particular interest is the paragraph entitled "Orientation" consisting of a list of things which sometimes give freshmen difficulty. Any freshman needing assis-

tance along any of the lines was asked to indicate it by a check mark:

- Good methods of study
- Learn to know your own professors personally
- Make friends, or meet the fellows you want to meet
- Know the university, buildings, departments, lecture-ships, etc.
- Know where to go for advice on personal problems
- To find a place for study and quiet thinking
- To know which activity on the campus to enter
- To continue religious habits here, formed elsewhere
- To adopt the new customs and ideals of your social group at Cornell
- To budget your time, organize your day's work

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MR. ARTHUR B. BERRESFORD, son of Mr. Arthur W. Berresford, Vice-President of the Electric Refrigeration Corporation, 35 Fifth Avenue, New York City, has presented to the Ithaca Lutheran Church a radio broadcasting set. All services of the church are put on the air over the Church Station WLCI (247.8 meters). This church is located just at the gates of Cornell University.

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THE Lenten Self-Denial Offering of the members of the Ithaca Lutheran Church amounts this year to \$2,500. Of the three hundred members of this church, 186 are students in Cornell University and Ithaca Conservatory.

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LINFIELD COLLEGE, McMinnville, Oregon, has sent out seventeen and seventeen one-hundredths per cent of its graduates over a period of forty years into specific Christian work, such as the ministry, missionary service, directors of Christian education, Y. M. C. A. and Y. W. C. A., and teachers in Christian schools (or fifteen per cent not including teachers in Christian schools).

Thirteen of these were sent forth during the first decade, thirteen during the second decade, twenty-three during the third decade and forty-eight during the fourth decade.

Of the 356 graduates during the decade 1920-1929, 316 are known to be identified with churches and more or less active in them.

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OR

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By ROBERT L. KELLY, *Editor*

Reprinted from CHRISTIAN EDUCATION, Vol. XIII, No. 1, October, 1929. 25 copies, \$1.00; 50 copies, \$1.75; 100 copies, \$3.00.

Single copies of CHRISTIAN EDUCATION, 25 cents.
Annual subscription to CHRISTIAN EDUCATION, \$1.50.

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